Digitized by Google

Original from
THE OHIO STATE UNIVERSITY

LIBRARY of the
OHIO STATE
UNIVERSITY
13159

Digitized by Google
Original from
THE OHIO STATE UNIVERSITY

Digitized by Google

Original from
THE OHIO STATE UNIVERSITY

Digitized by Google

Original from
THE OHIO STATE UNIVERSITY

Digitized by Google

Original from
THE OHIO STATE UNIVERSITY

Digitized by Google

Original from
THE OHIO STATE UNIVERSITY

A PETERBOROUGH PSALTER AND BESTIARY

Digitized by Google

Original from
THE OHIO STATE UNIVERSITY

PRINTED IN ENGLAND
AT THE OXFORD UNIVERSITY PRESS
BY FREDERICK HALL

Digitized by Google

Original from
THE OHIO STATE UNIVERSITY

A PETERBOROUGH PSALTER AND BESTIARY

OF THE FOURTEENTH CENTURY

DESCRIBED BY

MONTAGUE RHODES JAMES

LITT.D., F.B.A., F.S.A.

PROVOST OF ETON COLLEGE

SOMETIME PROVOST OF KING'S COLLEGE, CAMBRIDGE

OXFORD

PRINTED FOR PRESENTATION TO THE MEMBERS OF

The Roxburghe Club

MCMXXI

Digitized by Google

Original from
THE OHIO STATE UNIVERSITY

Digitized by Google

Original from
THE OHIO STATE UNIVERSITY

DEDICATED AND PRESENTED

TO

THE PRESIDENT AND MEMBERS

OF

The Roxburghe Club

BY THE

EARL OF PLYMOUTH

1921

Digitized by Google

Original from
THE OHIO STATE UNIVERSITY

Digitized by Google

Original from
THE OHIO STATE UNIVERSITY

The Roxburghe Club

M CM XXI

THE EARL OF ROSEBERY, K.G., K.T.

PRESIDENT

DUKE OF DEVONSHIRE, K.G.
DUKE OF BUCCLEUCH, K.T.
DUKE OF ROXBURGHE, K.T., M.V.O.
DUKE OF NORTHUMBERLAND.
DUKE OF PORTLAND, K.G., G.C.V.O.
DUKE OF ALBA.
MARQUESS OF SALISBURY, K.G., G.C.V.O.
MARQUESS OF CREWE, K.G.
EARL OF CRAWFORD AND BALCARRES.
EARL OF DERBY, K.G., G.C.V.O.
EARL OF ILCHESTER.
THE EARL SPENCER, K.G., G.C.V.O.
EARL OF POWIS.
EARL BEAUCHAMP, K.G.
EARL OF PLYMOUTH, G.B.E.
LT.-COL. THE EARL OF KERRY, D.S.O., M.V.O.
VISCOUNT COKE.
LORD C. FREDERICK BRUDENELL-BRUCE.
LORD ALDENHAM, *Vice-President.*
HON. JOHN FORTESCUE, C.V.O.
SIR JOHN STIRLING MAXWELL, BART.
SIR EDWARD MAUNDE THOMPSON, G.C.B.
SIR FREDERIC KENYON, K.C.B.
LT.-COL. SIR GEORGE LINDSAY HOLFORD, K.C.V.O.
SIR GEORGE FREDERIC WARNER, D.Litt.
JOHN MURRAY, ESQ., C.V.O., *Treasurer.*
SYDNEY RICHARDSON CHRISTIE-MILLER, ESQ.
ARTHUR ERNEST COWLEY, ESQ., D.Litt. (*Bodley's Librarian*).
SYDNEY CARLYLE COCKERELL, ESQ.
GEORGE EDWARD BRISCOE EYRE, ESQ.
CHARLES HARRY ST. JOHN HORNBY, ESQ.
MONTAGUE RHODES JAMES, ESQ., Litt.D. (*Provost of Eton College*).
JOHN PIERPONT MORGAN, ESQ.
CHARLES W. DYSON PERRINS, ESQ.
CAPTAIN EDWARD GEORGE SPENCER CHURCHILL.
BRIG.-GENERAL ARCHIBALD STIRLING of Keir.
HENRY YATES THOMPSON, ESQ.
MICHAEL TOMKINSON, ESQ.
CHARLES THEODORE HAGBERG WRIGHT, ESQ., LL.D.

May, 1921.

Digitized by Google

Original from
THE OHIO STATE UNIVERSITY

Digitized by Google

Original from
THE OHIO STATE UNIVERSITY

I DESIRE to make my grateful acknowledgements to those through whose kind help alone I am enabled to present this volume to the Roxburghe Club. To the Master and Fellows of Corpus Christi College, Cambridge, for allowing me to reproduce this Peterborough Psalter and Bestiary, and to Sir Geoffrey Butler for the facilities given me for successful reproduction. To Dr. M. R. James, Provost of Eton College, for writing the introduction to and the description of the MS. To Mr. S. C. Cockerell, Director of the Fitzwilliam Museum, for taking the whole work in hand and for his valuable advice in the selection and supervision of the plates. To Mr. Frederick Hall, Controller of the Oxford University Press, and to Mr. Eldridge for the great care bestowed upon the admirable illustrations. Lastly, to Mr. Charles Whibley, to whom I owed much at a time when I could do nothing for myself.

PLYMOUTH.

Digitized by Google

Original from
THE OHIO STATE UNIVERSITY

Digitized by Google

Original from
THE OHIO STATE UNIVERSITY

CONTENTS

PAGE

PREFATORY 9

DESCRIPTION AND CONTENTS OF THE MANUSCRIPT . 10

HISTORY AND PROVENANCE OF THE MANUSCRIPT . 12

DECORATION OF THE MANUSCRIPT 15

Kalendar-pictures 16

Pictures preceding the Psalter 17

Pictures in the Psalter (and Canticles) 22

The Bestiary 24

OTHER PETERBOROUGH PSALTERS 33

Digitized by Google

Original from
THE OHIO STATE UNIVERSITY

Digitized by Google

Original from
THE OHIO STATE UNIVERSITY

PREFATORY

THE beautiful book which Lord Plymouth presents to the Club, and which he honours me by asking me to introduce, is a remarkable member of that great class of manuscripts upon which in the thirteenth and early fourteenth centuries the skill of the very best artists was spent—the Psalters.

During the period I have named, the Psalter was the 'Book of Common Prayer' for the great layman, the great lady, and the great ecclesiastic. It had occupied this position for several centuries. Books like the Utrecht Psalter and the Psalter of Charles the Bald (to name but two leading examples) divide with the Gospel books the honour of being the best examples of calligraphy and decoration in the ninth century: and the succession is unbroken down to the early years of the fourteenth. After that we find fewer great Psalters and more Books of Hours, and for the remainder of the mediaeval period the Book of Hours has the pre-eminence.

The example before us was done for, or at least owned by, the Prior, the second in command, of one of our greatest abbeys; and it has strong claims to be looked upon as a local production. It would be rash to dogmatize on that point, for it undeniably belongs to a period when the making of the most beautiful books was passing out of the hands of the monks into those of professional secular artists. Still, it is my present belief that such books as this, whether written and painted by professed monks or seculars, were done within the walls of the abbeys and under the supervision of the religious, and, as can be demonstrated in some instances, were definitely influenced by the works of art which surrounded the makers of them. And I feel that some writers, in their anxiety to do justice to the secular artist, run the risk of being unjust to the monk. There has been a time, no doubt, when the share of the latter has been exaggerated. That is no reason why it should now be ignored.

I proceed to the detailed description of the book, in the preparation for which I have, as usual, been materially assisted by Mr. S. C. Cockerell, who, by selecting and supervising the plates, and by the loan of notes and photographs which supplemented my own collections, has much increased the debt of gratitude which I already owed him.

Digitized by Google

Original from
THE OHIO STATE UNIVERSITY

Description and Contents of the Manuscript

THE manuscript numbered **53** (formerly E. 12) in the Library of Corpus Christi College, Cambridge, is a vellum book, measuring $13\frac{7}{10}$ in. by $9\frac{1}{3}$, of 210+2 leaves. It consists of two parts, almost wholly written in the early years of the fourteenth century, but with a few additions of the first years of the fifteenth.

The structure is expressed in the following formula :

$a^2 \mid 1^6\text{–}3^6 \mid 4^{12}\text{–}17^{12}\ 18^2 \mid 19^{12}\ 20^{12}$ (wanting 11, 12).

Of these divisions, *a* consists of two fly-leaves ; quires 1–3 contain the Kalendar on six leaves and pictures on twelve ; 4–18 the Psalter, Offices, and Chronicles of England and of Peterborough ; 19, 20 the Bestiary.

On a fly-leaf, in a large hand, slightly later than that of the text, is :

Psalterium fratris Hugonis de Stiuecle : prioris.

The word *prioris* being probably a later addition.

The contents, in detail, are :

Kalendar, in red and black. f. 1
Twelve leaves with pictures. f. 7
The Psalter in double columns of 17 lines in a very large, tall, upright hand. f. 19
Cantica and Litany (in which the suffrage for the Pope is erased). f. 153
The Collects following the Litany are :
Deus cui proprium est misereri
Omnipotens sempiterne deus qui facis mirabilia
Pretende domine
Ure igni
Acciones nostras
Adesto domine
A domo tua quesumus domine repellantur
Deus a quo sancta desideria
Ecclesie tue quesumus
Animabus quesumus
Deus qui es sanctorum
Commendacio animarum. f. 171

Digitized by Google Original from THE OHIO STATE UNIVERSITY

In a hand of cent. xiv early; double columns of 32 lines:

A Chronicle of England in French from Brutus to the death of Edward I. f. 180 *b*

Deuant la natiuite nostre seignur mil et cc. anz uint brutus le fiz siluius en engletere

The first hand ends on 184 *a* (on Edward I):

Cil regna xxxiiij. anz et x. meis si morust et git a weymoster.

A hand of about the year 1400 continues:

Apres cesti Roi eduuard vint sire eduuard soun fiiz

ending on 184 *b* with the coronation of Henry IV:

lan de grace mil. ccc. nonaunttime et neofyme.

In the first hand of the above chronicle:

A chronicle of Peterborough Abbey: f. 185

Anno ab incarnacione domini Dc° quinquagesimo, ab aduentu Sancti Augustini lv°, fundata fuit ecclesia de medeshamstede que nunc Burg uocatur.

The first hand goes down to abbot William de Wodeford (d. 1299):

per iii annos ecclesiam bene rexit et mortuus est.

The second hand (that which continues the Chronicle of England) goes on: f. 186 *b*

Godefridus de croiland

and ends with William Genge (1396–1408):

soluend' dicto abbati infra duos annos prox' post annum creacionis eiusdem (f. 187 *b*).

Neither of these brief chronicles seems to have been printed: the second is referred to by Tanner, &c., but not by Hardy in his *Catalogue of Materials*. I have had it transcribed, but I do not think it conveys any fresh information.

f. 188 is blank.

In a very beautiful hand of cent. xiv early; double columns of 42 lines:

A Bestiary. f. 189

Bestiarum uocabulum proprie conuenit leonibus pardis

The section on beasts ends with *Ericius*, followed by *Formica*. That on birds begins on f. 198 *b*:

Unum autem nomen auium,

ending with *Ana*, *Apes*, and

Perindens (*sic*) est arbor in india
. . . statim a diabolo deuoratus est.

Then follow reptiles:

Digitized by Google Original from THE OHIO STATE UNIVERSITY

Anguis omnium serpentum est genus, f. 204 *b*
ending with the section *Uermis* :
sicque agitatus perlabitur.

The section on fishes begins f. 207 *b* :
Pisces dicti unde et pecus a pascendo,
ending, on *Rane*, f. 210 *a* :
ut luligo et huic similia.

The poem :
Cur mundus militat sub uana gloria, 210 *a*
in 40 lines, ending :
Felix qui poterit mundum contempnere.

It is printed in Wright's *Poems of W. Mapes* (Camden Society, 1841), p. 147. The following variants occur :

Wright, l. 9.	duris	MS.	auris
11, 12.	fallax		falsus
12.	ac		et
22.	Tot ora		Tot tuta
25, 26.	gloria		gaudia
	gaudia		gloria
27.	quae tamen		qui semper
30.	O ros		O ro

This assemblage of contents is remarkable. We do not often find a stately Psalter of this kind embracing texts which are quite unconnected with the Church service : in fact I am at a loss for another instance. There are plenty of cases in which the Psalter is so diversified with pictures as to form almost a guide to the Bible and the Lives of the Saints : Queen Mary's Psalter is a case in point, and the same is true of some early copies of the *Horae* ; but the addition of extraneous *texts* such as Chronicles and Bestiaries seems to me quite exceptional.

History and Provenance of the Manuscript

It was one of the books bequeathed to Corpus Christi College by Matthew Parker, Archbishop of Canterbury, at his death in 1575. There is nothing in his correspondence or, I believe, elsewhere, to show where he procured it. In his inventory of his bequest it is described as : E. 12. Psalterium scriptum cum historia gallica et animalium (*Incipit*) Januarii circumcisio domini.

Digitized by Google Original from THE OHIO STATE UNIVERSITY

Its origin, however, is not doubtful. It belonged, we have seen, to Hugo de Stiuecle, Prior, and in the Kalendar, at Oct. 5 or 6, is added, in a charter-hand: Obitus Hugonis de Stiuecl*e* quondam Prioris Burg. It contains, moreover, a chronicle of Peterborough Abbey, and in the Kalendar and the Litany, as we shall see, the characteristic Peterborough saints and festivals are found.

It is, then, a Peterborough book. Of its owner one cannot expect to learn much. The place Stiuecle, from which he came, must be either Great or Little Stukeley in Huntingdonshire, not Stewkley in Bucks. There is no discoverable list of the Priors of Peterborough, but there is not much room for doubt that Hugo's tenure of office must fall between 1299, when Walter de Wallingford was Prior, and 1321, when we find Alexander de Wistow. The latest date written by the original hand in the Kalendar is the obit of John Earl de Warenne in 1304. The original hand of the Chronicle of England goes down to 1307, that of the Chronicle of Peterborough only to 1299. I should place the writing in or about the year 1310.

The entries in the Kalendar and Litany which I have noted as characteristic or interesting are these:

Jan. 4. Eadwardi reg. C.
19. Wlstani Ep. C.
Feb. 3. Werburge V., *added early.*
28. Oswaldi archiep.
Mar. 1. Dauid.
6. Translacio Kyneburge Kyneswythe ac Tybbe duplex, *in red.*
Ap. 3. Ricardi Ep. C., *in red.*
19. Aelphegi.
May. 19. Dunstan, *in red.*
June. 3. Obitus Rogeri de Essesse, *in red.*
22. Etheldrede.
July. 7. Translatio S. Thome M., *in red, erased, and rewritten in cent. xvi.*
Aug. 5. Oswald (K. M.), *added late in red.*
Sept. 4. Cuthberti Ep. C.
15. Festiuitas reliquiarum Sarum duplex. f. ix lect.
16. Edithe V. ix lect.
24. Dedicacio ecclesie S. Trinitatis Norwici, *in red.*
27. Obitus domini Iohannis Comitis Warenn' A° gracie M°. CCC°. iiij°., *in margin, original hand, in red.*

Digitized by Google Original from THE OHIO STATE UNIVERSITY

Sept. 28. Dedicacio ecclesie Burgi principale, *in red.*
Oct. 4. Francisci C. et doctoris, *in red.*
5 or 6. Obitus Hugonis de Stiuecl*e* quondam Prioris Burg., *added in the margin, in charter-hand.*
21. *The* 11,000 *Virgins erased.*
Nov. *Edmund the Confessor and Edmund the king are both in red.*
Dec. 3. Obitus dyonisie de Styrop.
10. Obitus lecie matris domini oliueri de Wysete.
15. Obitus domini Willelmi de Warenn'.
29. *St. Thomas of Canterbury erased and rewritten in red.*

Of the few obits the only ones, besides that of the owner, about which I find anything to say are : (1) that of John Earl of Warenne, 27 Sept. 1304 (Doyle's *Official Baronage*, iii. 472, gives the year as 1305) ; he was son of Earl William, was born in 1205, and succeeded in 1240). (2) dominus Will. de Warenne, Dec. 15. None of the four Earls William died on this date, according to Doyle. William the father of John (succ. 1202, d. 1240) died on May 27. (3) Wysete (Dec. 10) seems likely to be Wissett in Suffolk : I find an Oliver de Vaux connected with this place, whose son John was living 1278. (Coppinger, *Suffolk Manors*, v. 402.)

Of the feasts, those most markedly characteristic of Peterborough are the translation of SS. Kyneburga, Kyneswitha, and Tibba (the first two from Castor, the third from Ryhale), on March 6, and of course the Dedication of the Church, on Sept. 28 (which took place in 1238). Others which are proper to the place are curiously neglected : e. g. Guthlac, Æthelwold, Hugh of Lincoln. Oswald K. M. is here a later addition : yet he was specially honoured at Peterborough, for his arm was one of the great relics of the house. Again, Florentinus M. ought to appear on Sept. 28, but does not. His relics were bought by Abbot Ælfsi, from the French Abbey of Bonneval, for £500 in 1013.

In other Peterborough Kalendars the Feast of the Relics is on Oct. 26.

The Dedication of the Church of Norwich (the Cathedral Priory) is noteworthy. I do not think it is a regular feature in Peterborough Kalendars.

In the Litany, among Apostles, St. Peter has a double invocation as patron (Sancte Petre II). Among Martyrs, Oswald is placed second, and Florentinus follows. The list ends with Alban, Edmund, Elphege, and Thomas, the last erased. Confessors include : 'Æthel-

Digitized by Google Original from THE OHIO STATE UNIVERSITY

uuolde (5th) . . . Cuthberte, Guthlace, Uuiffride, Suithune, Dunstane, Iohannes (John of Beverley), Aidane, Botulphe, Egidi, Leonarde, Iuliane, Uulstane, Hugo II (Hugh of Lincoln with double invocation), Edmunde (of Canterbury).'

Virgins, &c.: 'Kyneburga, Kynesuuitha, Tibba, . . . Etheldritha, Sexburga, Werburga.'

It may be worth while to note that Kyneburg and Kyneswith were daughters of Penda King of Mercia and sisters of the founder of Peterborough. Kyneburg was married to Alchfrith or Aldfrid, son of Oswy of Northumbria, but left him to become Abbess of Castor: Kyneswith was her companion there. Tibba, buried at Ryhale, ranked as the patroness of falconers. The Peterborough Consuetudinary at Lambeth (MSS. 198, 198 *b*) has this interesting entry: at the feast of SS. Kyneburg and Kyneswith (198, f. 183) 'Altare ipsarum virginum quod ex parte australi situatur decenter pannis et tapetis ornabitur et cum byndlynges ante altare straminetur . . . Preterea canopeus sericus qui vocatur a laicis Kynburghys Kelle cum fusili (a spindle) filo pleno ante altare illarum pendentur.' An Office and Hymn for these Saints is in the Peterborough service-book, MS. no. 10, at Magdalene College, Cambridge.

Decoration of the Manuscript

THE manuscript contains, besides figure-subjects, a large number of purely decorative initials, of which the plates show a sufficient number of examples. They are not so remarkable, or at any rate do not deviate so far from the ordinary grooves of the art of their time, as to require special description. I may, therefore, pass at once to the figure-subjects, all of which (except some of the medallions illustrating the Kalendar) are reproduced in the plates.

The book contains four sets of pictures:

i. Kalendar-pictures.
ii. Pictures preceding the Psalter.
iii. Pictures in the Psalter.
iv. Pictures in the Bestiary.

All of these are cycles of frequent occurrence, and in three out of the four the subjects are more or less stereotyped. The greatest room for variation occurs in the pictures preceding the Psalter.

Digitized by Google Original from THE OHIO STATE UNIVERSITY

i. *Kalendar-pictures.*

The Kalendar has two medallions with gold grounds in the lower margin of each page (except in *January*, where they are placed at the side) illustrating the Zodiacal signs and the occupation of each month.

Jan. *a.* A three-faced figure seated at table, drinking with his left face, eating with his right: a boar's head is on the table.
b. *Aquarius*, a woman in blue seated full-face, with two bottles.

Feb. *a.* Sits facing *l.* by a fire, and hooks a piece of meat out of a pot. Usually he is warming his foot, having pulled off his shoe.
b. *Pisces.*

Mar. *a.* In a hat, facing *l.*: he prunes a tree (usually a vine).
b. *Aries.*

Ap. *a.* Rides to *l.* with hawk on hand.
b. *Taurus.*

May. *a.* A girl sits full-face on the grass, holding flowers in each hand.
b. *Gemini*, nude, linked by their arms passed round each other's back: a blank shield in front of them.

June. *a.* In broad hat, mowing (often weeding).
b. *Cancer.*

July. *a.* In broad hat, reaping (often mowing hay).
b. *Leo.*

Aug. *a.* Threshing (often reaping corn).
b. *Virgo* holding a palm.

Sept. *a.* Two figures: the one on *l.* with a stick, and a *hotte* of grapes on his back, faces the other who stands in a vat of grapes, with one cluster in the lap of his tunic, and eating another.
b. *Libra* held by a woman who has a ball in her *l.* hand.
These are reproduced in the first plate.

Oct. *a.* Sows from a wooden barrel-like vessel.
b. *Scorpius.*

Nov. *a.* Beats an oak-tree, for the benefit of a pig.
b. *Sagittarius*, a centaur-figure shooting an arrow backward; his hind feet are lion-like.

Dec. *a.* Slaughters a pig with the back of an axe.
b. *Capricornus* in the fabulous form, half goat, half *cornu copiae.*

Digitized by Google Original from THE OHIO STATE UNIVERSITY

The series as presented here does not call for much remark; if one were prepared to trace it from its origin, in (probably) the late classical period, through the maze of pavements, sculptured portals, frescoes, and picture-books in which it occurs, a most fascinating and instructive, but also a most bulky, monograph would emerge. As it is, I leave it, with two observations: one, that the execution of these medallions is perhaps a little perfunctory; the other, that the series corresponds reasonably well, though not perfectly, with the commonest of the memorial verses embodying the list of subjects. They run thus:

Jan., Feb., Mar. Poto. ligna cremo, de uite superflua demo.
Ap., May, June. Do gramen gratum. mihi flos seruit. mihi pratum.
July, Aug., Sept. Fenum declino. messes meto. vina propino.
Oct., Nov., Dec. Semen humi iacto. mihi pasco sues. mihi macto.

ii. *Pictures preceding the Psalter.*

This is another case in which the tracing of the origin of the cycles—for there are many—would mean a whole volume. I am forced to be content with a few sentences.

The custom of *prefixing* a series of pictures to the Psalter I believe to be English in origin. I do not know of any foreign examples earlier in date than Nero C. iv, Tiberius C. vi, the Huntingfield Psalter (Pierpont Morgan), the York Psalter at Leyden, the Hunterian Psalter (also Northern) at Glasgow, all of which fall well within the twelfth century. That the fashion was current in France is of course certain, and the finest examples we have are French—the Ingeburg Psalter at Chantilly, the Psalters of St. Louis and of Isabel, and, very probably, the unparalleled series of Bible-pictures recently acquired by Mr. Pierpont Morgan from the Phillipps collection. But all these are later than the English examples I have named. That is a thesis which I put forward to be combated or confirmed.

Next we have to inquire what the pictures illustrated. Our twelfth-century examples include in varying proportions Old and New Testament subjects, and some add effigies and lives of saints. In some of the French examples the life of David bulks very large: and this suggests the question whether the cycle did not grow backwards and forwards out of the picture of David (with or without his

Digitized by Google Original from THE OHIO STATE UNIVERSITY

musicians) which is commonly found as a frontispiece in early Psalters. It is possible, but the presence of Genesis-subjects in nearly all the oldest of the books makes me doubt it.

As time goes on, the Old Testament element tends to disappear in favour of scenes from the life of Christ, the life of the Virgin, and effigies or histories of saints. This is broadly true, though it happens that one of the most copious of the Old Testament histories is that prefixed to Queen Mary's Psalter, by no means an early member of our series.

In our book there is no Old Testament scene, and we have an arrangement to which I cannot cite a parallel. It may be called a series of diptychs. On the pages which correspond to the outside of the leaves of the diptych we have two pairs of figures, apostles and prophets, in pale colours; on the interior of the leaves are paintings in full colours on gold grounds. Of these paintings the firs five illustrate what may be called the Joys of the Virgin; the next four the Passion, or four of the Sorrows of the Virgin; the last three have effigies of the Virgin, of Christ, and of three saints.

I now proceed to a more detailed description of the series.

a. The prophets and apostles stand, two on a page, under architectural canopies; sometimes there is a central shaft between them, sometimes not. There is an external frame with the usual squares of ornament at the corners, and often a projecting spray of leaves. There are no coloured grounds. The tints are flat: pale green, blue, pink, brown, &c. Each apostle holds a scroll with a clause of the creed, and each prophet one with a corresponding prophecy. Their names are written in red below the frame.

b. The other paintings are on gold grounds with incised patterns. The frames are in colours, and patterned. In most cases there is a trefoil or cinqfoil canopy above the figures, and in the spandrels is further architectural ornament. The colour is full and fine: faces have often a dab of pink on the cheek. Most of the original red silk guards remain.

In this series of pictures, as Mr. S. C. Cockerell pointed out to me, there is a rather marked resemblance in the drawing of faces, hair, &c. (and coincidences in composition are not lacking), to the work in Queen Mary's Psalter—not so much in the tinted drawings which constitute the great distinction of that book, as in the more conventional series of pictures in the text. Our Peterborough artist (so to call him) is, however, nowhere superior, if equal, to those who produced the other book.

Digitized by Google Original from THE OHIO STATE UNIVERSITY

The pictures are as follows :

1. Prophet *Ieremias*, with scroll : *Patrem uocabis me dicit dominus* (Jer. iii. 19). Apostle *Petrus* : *Credo in deum patrem omnipotentem creatorem celi et terre.*

In these compositions the prophet almost always stands on the left, and always wears the peculiar loose cap with a small peak at the top, which in this period is the special mark of Old Testament personages. The apostle carries no attribute.

2. The Annunciation, under a trefoiled arch. Both figures are standing, the angel on *l.* with a scroll : AUE MARIA GR., the Virgin with a book. A lily-pot is between them.

3. The Nativity, under a cusped cinqfoil. The Virgin reclines head to *l.*, holding the swaddled Child. Joseph, in cap, sits on *r.*, with his *r.* hand supporting his head. The manger, with the heads of the ass (*l.*) and ox seen over it, in the centre. The composition in *Queen Mary*, p. 148, is very close to this.

4. Apostle *Andreas* with scroll : *Et in ihesum christum filium eius unicum dominum nostrum.* Prophet *Dauid* : *Filius meus es tu ego hodie genui te* (Ps. ii. 7).

Only here and in 17 does the prophet stand on the *r.*

5. Prophet *Ysaias* : *Ecce uirgo concipiet et pariet filium* (vii. 14). Apostle *Iacobus* : *Qui conceptus est de spiritu sancto, natus ex maria uirgine.*

6. The Resurrection, under trefoiled arch. In front, three knights in mail, sleeping. The one on *l.* has a yellow shield with two chevrons *sable.* The foremost one on *r.* has shin-pieces of plate armour and knee-caps with rosettes : his shield is circular. The third has his shield slung at his back. On the *l.* end of the oblong, lidless tomb kneels an angel, with joined hands, facing *r.* Christ bearing a slender cross with pennon, and clad only in a mantle, steps out of the tomb, blessing.

7. The Ascension, in a plain frame without architectural embellishment. The feet of Christ (with the print of the nails) are seen at the top ascending into a cloud. Below stand seven figures, the Virgin in *c.* with a book, three apostles on either side. There is no hill.

8. Prophet *Daniel* : *Post ebdomadas. lxii. occiditur Christus* (ix. 26). Apostle *Iohannes* : *Passus sub poncio pilato crucifixus mortuus et sepultus.*

9. Prophet *Oseas* : *O mors ero mors tua morsus tuus ero inferne* (xiii. 14). Apostle *Thomas* : *Descendit ad inferna tercia die resurrexit a mortuis.*

Digitized by Google Original from THE OHIO STATE UNIVERSITY

10. The Coronation of the Virgin. Plain frame. The Virgin (*l.*) and the Son sit on one marble seat, a slab of mottled marble below their feet. His *r.* hand touches the crown on her head. His *l.* rests on the triply-divided globe. In the angles at top are two small angels descending out of clouds and swinging censers, the chains of which cross each other.

These subjects, Annunciation, Nativity, Resurrection, Ascension, Coronation, may be taken as illustrating the Joys of the Virgin. I believe the date has yet to be determined of the settling of the cycle of Five (or Seven) Joys and Sorrows of the Virgin which we find fully established in the fifteenth century.

In spite of the emphasis given to the Apostles' Creed, we can hardly call the series an illustration of that Creed : it includes much that is foreign thereto, and omits much that is essential.

The four subjects which follow illustrate the Passion, but the Virgin is introduced wherever possible, so that these may be called Sorrows of the Virgin. Either the Deposition, Pietà, or Entombment is wanted to make up a set of five.

11. The Betrayal, under cinqfoil arch. On *l.* Peter cuts off the top of Malchus's head, not his ear. Malchus, full face, is bellowing with pain. Next, farther off, an ugly servant holds up a lantern in his *l.* hand and a long-handled axe in his *r.* In *c.* is Christ, whom Judas (with a nimbus in outline) kisses, while a bearded man clutches His robe.

12. Prophet *Amos* : *Qui edificat in celum ascencionem suam* (ix. 6). Apostle *Iacobus maior* : *Ascendit ad celos sedet ad dexteram dei patris omnipotentis.* *Maior* must be a mistake here for *minor.*

13. Prophet *Iohel* : *In ualle iosaphath iudicabit omnes gentes* (iii. 12, *ascendant gentes in uallem Iosaphat, quia ibi sedebo ut iudicem omnes gentes in circuitu* : cf. iii. 2, *Congregabo omnes gentes et deducam eas in uallem Iosaphat*). Apostle *Philippus* : *Inde uenturus est iudicare uiuos et mortuos.*

14. The Scourging, under cinqfoil arch. Christ is bound to the slender central shaft, and faces the spectator. An executioner is on either side, as usual, and the one on *l.* holds the rope attached to Christ's wrists.

15. The Bearing of the Cross, under trefoiled arch. A man in tunic and cap on *r.*, lays his *r.* hand on Christ's shoulder and holds the rope attached to Christ's wrists. Christ is bleeding from the scourge. The Virgin and St. John (weeping) follow.

16. Prophet *Aggeus* : *Spiritus meus erit in medio uestri* (ii. 6). Apostle *Bartholomeus* : *Credo in spiritum sanctum.*

Digitized by Google Original from THE OHIO STATE UNIVERSITY

17. Apostle *Matheus* : *Sanctam ecclesiam catholicam sanctorum communionem.* Prophet *Sophonias* : *Hec est ciuitas gloriosa que dicit extra me non est* (Zeph. ii. 15).

This is a curious choice : the words in the original are part of an invective against Assyria and prophecy of her doom. The text does not generally form part of the cycle, nor does that of Haggai, which precedes it.

18. The Crucifixion, under cinqfoil arch. Three nails are used : the cross is markedly slender ; the attitude of the body, bent, and with raised (not horizontal) arms, is that so characteristic of the period. The Virgin stands on *l.*, St. John with book on *r.*

Here follow devotional pictures of the Virgin, Christ, and Saints.

19. Under two trefoiled arches, without central shaft :

l. The Virgin and Child, she holding a flower, He a fruit.

r. St. Christopher standing in mid-stream, leaning on an oar, the child Christ, with the orb, on his shoulder. In the water are fish.

20. Prophet *Malachias* : *Cum odio habueris dimitte* (ii. 16). Apostle *Symon* : *Remissionem peccatorum.*

21. Prophet *Zacharias* : *Suscitabo filios uestros* (ix. 13). Apostle *Thadeus* (beardless) : *Carnis resurreccionem.*

22. Plain frame. Within a lozenge, Christ seated full-face, blessing, His *r.* hand resting on the triply-divided orb. In the spandrels the four Evangelistic emblems : (top *l.*) the angel emerging from a cloud with scroll, MATHEUS ; (bottom *l.*) the lion, MARCUS ; (bottom *r.*) the ox, LUCAS ; (top *r.*) the eagle, IOHANNES. The subject is of course of the commonest, but the parallel in *Queen Mary*, 293, is very close.

23. Under trefoil arch :

l. St. James the Great, a pilgrim's wallet with scallop slung round his neck, a book in his *r.* hand, a staff in his *l.*

r. St. John Baptist, in robe with hairy edge, points with his *r.* hand to a disk bearing the Lamb and flag which he carries in his *l.* arm.

24. Prophet *Abdias* : *Et erit regnum domini : amen* (*v.* 21). Apostle *Mathias* : *Uitam eternam : amen.*

The set of prophecies which appears here is not the commonest. I find it in two manuscripts of English origin, the Taymouth *Horae*, a fourteenth-century book, recently in Mr. Yates Thompson's library, and a thirteenth-century Bible, no. 3 in Mr. Pierpont Morgan's collection. I should say that the most normal set is the following (Queen Mary's Psalter, Arundel 83, Peterhouse 153, &c., &c.) :

Digitized by Google Original from THE OHIO STATE UNIVERSITY

Petrus. Credo . . . terre.

Andreas. Et in . . . dominum nostrum.

Iacobus maior. Qui conceptus . . . uirgine.

Iohannes. Passus . . . sepultus.

Thomas. Descendit . . . mortuis.

Iacobus minor. Ascendit . . . omnipotentis.

Philippus. Inde . . . mortuos.

Bartholomeus. Credo . . . sanctum.

Matheus. Sanctam eccl.—communionem.

Symon. Remissionem peccatorum.

Iudas Thadeus. Carnis resurrectionem.

Mathias. Et uitam eternam. Amen.

Ier. Patrem inuocabunt me qui feci celum et terram.

Dauid. Dominus dixit ad me Filius meus es tu.

Isaias. Ecce uirgo, etc.

Zacharias. Aspicient omnes ad me quem confixerunt.

Osee. O mors, etc.

Amos. Qui edificat, etc.

Malachias. Accedam ad uos in iudicio et ero testis uelox.

Ioel. Effundam de spiritu meo super omnem carnem.

Abdias. Inuocabunt omnes nomen domini et seruient ei.

Micheas. Deponet omnes iniquitates uestras.

Ezechiel. Educam uos de sepulcris uestris.

Daniel. Euigilabunt omnes alii ad uitam alii ad obprobrium.

This is another case in which the earliest form of the cycle has not been determined. It will probably prove to be a homily on, or exposition of, the Creed, not earlier, I should guess, than the eleventh century.

iii. *Pictures in the Psalter* (*and Canticles*).

These are confined to ten historiated initials and one border.

The Psalms marked by historiated initials are those which begin the sections for use at Matins on the several days of the week, viz. :

Sunday, i. *Beatus uir.*
Monday, xxvi. *Dominus illuminatio.*
Tuesday, xxxviii. *Dixi custodiam.*
Wednesday, lii. *Dixit insipiens.*
Thursday, lxviii. *Saluum me fac.*
Friday, lxxx. *Exultate*
Saturday, xcvii. *Cantate.*

Then that for Sunday vespers, cix. *Dixit Dominus.*

Digitized by Google Original from THE OHIO STATE UNIVERSITY

The first of the Songs of Degrees or Gradual Psalms, cxix. *Ad dominum.*

The first of the Canticles from Scripture which follow the Psalter, viz.: Isa. xii. *Confitebor tibi.*

The old division into three fifties, in which Psalm li. *Quid gloriaris* and ci. *Domine exaudi* have large initials, is not noticed here. It very often accompanies the eight-fold division.

1. The decoration of the first page of the text falls into three parts.

a. The initial of the Psalm *Beatus uir.* David, youthful, crowned, sits cross-legged playing his harp.

Just above the letter on the *r.* is a chaffinch.

b. The *r.* border of the page has a Jesse-tree (such as, in earlier Psalters, we usually find filling the initial B).

This one has at the bottom Jesse reclining; then, going upwards, David playing the harp, Solomon with a scroll, a king with crossed legs and his hand to his face—probably one of the bad kings—the Virgin and Child seated, Christ seated blessing. At the top corner are daisy-buds.

c. In the lower border on *l.* the boy David, his sling in his *r.* hand, and round stones in the lap of his tunic. Next three sheep: then on *r.* Goliath in mail with long surcoat, holding a spear with a small banner in his *r.* hand and a shield with a monstrous bearded face embossed on it in purple in his *l.* The stone is in his forehead.

2. *Dominus illuminatio.* David, crowned and bearded, kneels before a draped altar on *r.* and points to his eye. The head of Christ is seen above in a cloud.

3. *Dixi custodiam.* Similar: but David is beardless, and points to his mouth.

4. *Dixit insipiens.* David crowned, seated with sceptre. Before him on *r.* stands the fool, bald, with a cloak about him, gnawing at a cake, and holding a short curved stick.

5. *Saluum me fac.* Above, Christ, half-length, in cloud, holding orb, and blessing: below, Jonah, nude, being swallowed or cast up by the fish.

6. *Exultate.* David sits, crowned, and plays on a ring of five bells with two hammers.

7. *Cantate.* Three clerks, the foremost in a cope, the others in long white surplices, sing from a book on a lectern on *r.*

8. *Dixit dominus.* The Father (*r.*) and the Son (*l.*) seated on

Digitized by Google Original from THE OHIO STATE UNIVERSITY

a single throne. The Dove descends from a cloud between them. Both are blessing: the Father's *l.* hand rests on the orb.

9. *Ad dominum.* A beardless figure in blue habit kneels before a draped altar. Christ's head seen in a cloud above.

10. *Confitebor.* Christ seated full-face, blessing: His *l.* hand rests on the orb.

The Office of the Dead is only illustrated by an initial to *Placebo* (not reproduced here) showing a bier with blue pall, and four candles about it.

This series is entirely normal in subject and treatment, and the execution of it does not seem to have elicited the highest powers of the artist any more than the pictures in the Kalendar. But a beautiful feature is the fine white ornamentation upon the coloured grounds which surround the initials.

iv. *The Bestiary.*

Here, and in the pictures prefixed to the Psalter, we have the finest work in the book. The first page, with its lovely initial, its miniature, and border, is a most admirable example of English fourteenth-century art.

But before I describe the pictures in detail, a short account of the text which they illustrate is necessary; and this is very hard to write.

If we read the text we shall find that the backbone of it is the twelfth book of the *Etymologiae* (sometimes called *Origines*) of Isidore of Seville (d. 636) eked out by long insertions from the *Hexaëmeron* of St. Ambrose (libb. v, vi) and by passages from the *Polyhistor* or *Liber memorabilium* of Julius Solinus, and, less commonly, from Pliny's *Natural History* (which furnishes material, of course, to Isidore himself): and also, in many sections, from an authority who is simply called *Physiologus*, and whose observations are accompanied by a spiritual application. Now, though Isidore and Ambrose form the backbone of the text, *Physiologus* is really the ultimate source of the whole compilation; and his identity is still a puzzle.

Rufinus of Aquileia (d. 410), in his exposition of the Blessing of Jacob, quotes, apropos of the Lion of Judah, the statement of *Physiologus* that the lion's whelp sleeps for three days after birth: and this is probably the first certain mention of our writing. The second is in the 'Gelasian' decree concerning books to be received and to be rejected. Ostensibly it is of the end of the fifth century

Digitized by Google Original from THE OHIO STATE UNIVERSITY

(or, for it is sometimes attributed to Damasus, of the fourth), but there is now a tendency to lower its date to the sixth. It cannot be later.

Its testimony is explicit and unique. *Liber Physiologus ab hereticis conscriptus et beati Ambrosii nomine praesignatus, apocryphus.* No one else tells us that it was current under the name of St. Ambrose, and no manuscript assigns it to him. There is much spiritualized natural history in St. Ambrose's *Hexaëmeron*, and this may account for the attribution. But St. Ambrose does not give any of the really fabulous statements (except in the case of the Phoenix) which characterize *Physiologus*.

Anyhow we may be sure that in the fifth century at least, and very likely a good deal earlier, a book was current under this name containing religious applications of the habits and natures of animals.

Such books exist in Greek, Syriac, Armenian, Ethiopic, Latin, and most western vernaculars. None of the Greek texts are really ancient; most of them indeed are very late in language and vocabulary. The commonest attribution of these is to St. Epiphanius (cent. iv). Very likely the Syriac is the oldest existing text we have.

The formula of the oldest texts is usually 'The Physiologus says so-and-so . . . Do thou, O man of God, remember' (or the like), which is also a common form with St. Ambrose in the *Hexaëmeron*. *Physiologus* is, of course, not a proper name here; it merely means 'a writer about nature' or 'a student of nature'. What particular writer or student is being cited we are never told. It is conceivable that the reader is meant to understand Aristotle to be the authority. (If so, the injustice is a grave one.) Others would refer it to some early Christian author, e.g. Tatian's lost book περὶ ζῴων; but this is shadowy.

I suppose it to have been in the course of the twelfth century that the *Physiologus*, which is a short book in some forty sections, was revised and expanded into the *Bestiary* as we have it, and that the *Bestiary* became one of the standard picture-books of the day.

As a picture-book it was particularly common in this country. Leading early English examples are Mr. Pierpont Morgan's MS. from Worksop, formerly William Morris's, Royal MS. 12. C. xix; 12. F. xiii. from Rochester, Add. 11283, Harley 4751, Ashmole 1511, Cambridge University Library, Ii. 4. 26, Kk. 4. 25. But a full list cannot be attempted here.

Probably the most comprehensive Latin Bestiary that is accessible in print is that which appears among the works of Hugh of St. Victor (Migne *Patr. Lat.* clxxvii, or *opp.* ed. Venet. 1588, tom. ii). The order of this leaves much to be desired, and the

Digitized by Google Original from THE OHIO STATE UNIVERSITY

text is not critically edited. A good but imperfect copy which exactly agrees in order with the printed text is that at Sidney Sussex College, Cambridge, MS. 100.

It begins with what is sometimes called the *Aviarium* of Hugo de Folieto—a long epistle to one Rainer upon the spiritual significance of the dove in Scripture, followed by disquisitions on other birds, some of which are taken straight from the *Physiologus* or the *Bestiary*. Then follows the Bestiary proper, beginning with

Bestiarum vocabulum (Isidore XII. ii.)

followed by

De Leone. Leo ex graeco uocabulo

There are repetitions, and sections on birds and water-beasts which strictly should not be there.

At cap. 12 of Lib. III in the print we make a fresh start with

Omnibus animantibus Adam primus (Isid. XII. i.)

followed by Ouis and other domestic beasts.

The Ant and Hedgehog close this section, and we start upon Birds :

Auium unum quidem est nomen (Isid. XII. vii, from Ambr. *Hexaëm.* v. 47.)

The Bee and the tree Perindeus end this.

Reptiles follow :

Anguis omnium serpentium est genus (Isid. XII. iv.)

ending with

Vermis est animal . . . perlabitur. (Isid. XII. v.)

Fish come next :

Pisces dicti unde et pecus (Isid. XII. vi.)

ending in XII. vi. 63, loliginum et his similium.

Trees :

Arborum nomen a robore (Isid. XVII. vi.)

continuing, with many omissions, to XVII. vii. 53, Scribe in buxo.

After this are various sections which most Bestiaries do not contain : upon Stones, upon Nature in general (Isid. XI. i, Natura dicta eo quod), continuing with the members of the body (XI. i. 25, Prima pars corporis caput) and ending with the Ages of Man (XI. ii).

The sections on Beasts, Birds, Reptiles, and Fishes are those which concern us. That on Trees is omitted in our MS., as in many others.

We see that there has been rearrangement of Isidore's text, probably progressive rearrangement. His second chapter (Bestiarum uocabulum) is placed before his first (Omnibus animantibus). Why is this? I suppose in deference to the order of the old

Digitized by Google Original from THE OHIO STATE UNIVERSITY

Physiologus, which always begins with the Lion, the king of beasts. We also see that the classes of Beasts, Birds, &c., have been purged of extraneous matter. The *Physiologus* mixes them up completely: the twelfth-century Latin Bestiaries (e.g. Mr. Pierpont Morgan's from Worksop, and the Royal MS. 12. C. xix) put the *lapides igniferi* and the Ostrich among beasts. Our MS. avoids this, and is only guilty of classing the Siren or Mermaid with birds (perhaps because she sings), the Ant among beasts, and the Bee among birds (following Ambrose here).

Ours is, in fact, a late specimen of its class, and I regard it as not wholly finished, for not only does it omit the section on Trees, but in that on Fishes there is but one picture, whereas in most copies the Aspidochelone, the Whale, and the Serra furnish some of the most sensational illustrations.

The little I have said here is only meant to furnish a clue to readers of this book. Those who wish to pursue the subject have a large amount of printed literature to master, and still more in the way of MSS. (to say nothing of sculpture and glass windows) to examine. There is no comprehensive list of MS. Bestiaries in existence. For texts of the *Physiologus* the *Spicilegium Solesmense* of Cardinal Pitra, and the Greek edited by Lauchert must be read. The largest collection of illustrations yet brought together is in Cahier and Martin's *Mélanges d'Archéologie*, vol. II.

Pictures in the Bestiary:

f. 189 has a partial border of oak and ivy-leaf. On the *r.* is a splendid grotesque with bow and arrow.

1. The initial has a lion seated among ivy-leaves, most beautifully painted.

2. The Miniature has five intersecting circles set in a square; the grounds are of gold, patterned red, and patterned blue. The medallions show:

a. Hunters on *l.* The lion on *r.* obliterates his tracks with his tail.

b. He roars over his whelp to raise it. The whelp, born dead, is thus quickened on the third day: a type of the Resurrection.

c. He looks at or is attacked by a serpent, probably the *Leontophonos*, the ashes of which are poison to the lion.

d. He sniffs at a dead man (or one feigning death), but will not attack him.

e. He eats a monkey, which cures him of sickness (Ambrose, *Hexaëm.*).

Digitized by Google Original from THE OHIO STATE UNIVERSITY

There is also an initial containing a human bust. These occur often in the book, but do not demand notice.

The remainder of the pictures are of various sizes and shapes. They have frames in gold or colour with projecting leaves. The grounds are of gold or of blue and red, patterned, and sometimes divided into halves or quarters.

Since reproductions of them are before the reader, I shall rather explain than describe them.

3. The Tiger. The huntsman captures her cub and rides off. When the tigress pursues, he throws down a glass mirror or ball. The tigress mistakes the small image of herself for the cub, and delays. And so on *ad libitum* till the hunter reaches a place of safety.

4. The Pard.

f. 190. 5. The Panther attracts all animals by the fragrance of its breath, except the dragon, which we see disappearing into the ground.

6. The Antelope when thirsty goes to the Euphrates and plays among the tamarisks, till its serrated horns are entangled in the branches. It then cries out, and the hunters hear, and come and kill it.

7. The Unicorn, savage to all else, will lay its head in the lap of a pure maiden, and so the hunter kills it.

8. The Lynx.

9. The Griffin standing on an ox, which it will carry off in its talons.

f. 191. 10. The Elephant with a castle full of warriors on his back.

11. The Beaver, pursued for the sake of its glands, bites them off. Another shows the hunter that they are already gone.

12. The horns of the Ibex are so strong that they support it when it falls perpendicularly from an immense height.

13. The Hyena devours a corpse in the grave.

f. 192. 14. The Bonnacon with curly horns: a hunter with horn on the *l.*

15. The Monkey when pursued carries its favourite child in its arms and the one it does not love on its back. But it has to drop the favourite eventually, and make off with the other.

16. The Satyr, with a tail.

17. The Deer draws snakes out of the ground with its breath and eats them. When deer cross a river each supports its head on the hind-quarters of the one before it.

18. Two white wild goats feeding on leaves.

f. 193. 19. A red Roe with leaf-like horns.

Digitized by Google Original from THE OHIO STATE UNIVERSITY

20. The Monoceros, maned, with single horn.

21. Two Bears face to face: the one on *r.* is licking the shapeless cub into form.

22. The Leucro(co)tta, with grinning mouth: its teeth are all in one piece.

23. The Crocodile, a hairy, horned quadruped, couching on water with fishes in it, eats a man.

24. The Manticora, with bearded human head and barbed tail.

25. The Parandrus, an antlered deer with feet like those of a bird.

26. The Fox lies on its back feigning death, and birds fly down and are caught by it.

f. 194. 27. The Eale, black, with large horns pointing forwards: they are movable.

28. The Wolf biting his paw: on *r.* is a fold of sheep and a barking dog in the doorway. The wolf has roused them by treading on a stick, and revenges himself on his paw.

29. A group of some ten Dogs of various breeds. The *l.* part is somewhat smeared.

30. A King 'Garamantes' on *l.* He was captured; two hundred dogs in a body attacked his enemies and rescued him.

f. 195. 31. On *l.* lies a dead man: on his body sits a dog barking at two birds, one in the air, one on a tree. On *r.* the dog attacks one of two men armed with clubs. 'The dog of Montargis.' The story in the text is located at Antioch: it is taken from Ambrose, *Hexaëm.*

At this point we come to the section on domestic beasts, beginning *Omnibus animantibus*, the proper beginning, as we have seen, of Isidore, lib. XII.

32. Adam naming the beasts. He sits, robed, facing *r.*, and before him are five beasts, lion, horse, ox, tiger ?, wolf ?; behind him are two trees with birds. Daisy-buds at the corners of the picture.

33. A Sheep.

34. A Ram.

f. 196. 35. A Lamb.

36. A He-Goat.

37. A Boar.

38. A Bull.

39. An Ox.

40. Two men handling a square bale of merchandise which they are about to put on the back of a Camel.

41. A Dromedary with hardly any hump.

42. A Donkey.

Digitized by Google Original from THE OHIO STATE UNIVERSITY

43. An Onager mutilating its newborn male colt.
44. Two Horses face to face.
f. 197. 45. A Cat.
46. Four Mice eating leaves.
47. A Weasel.
f. 198. 48. A Mole.
49. Two Hedgehogs carrying off apples in their mouths. An apple-tree in *c.*
50. A number (8) of Ants. Corn growing on *l.*, stubble (?) on *r.*

Here begin Birds.

51. A row of seven birds, perhaps Doves, facing *r.*
52. The Eagle. On *l.* it sits in a nest and looks at the sun: of its two eaglets one looks up, the other looks down: the parent's foot is on it, to push it out as unworthy. On *r.* the eagle plunges head downwards into water to renew its youth.
f. 199. 53. The Vulture: a human foot in its beak.
54. The Crane. One stands sentinel on *l.* with a stone in its claw: if it sleeps, the stone drops and wakes it. On *r.* stand five other cranes with their beaks to the ground, whether sleeping or feeding, I see not. Comparison of other pictures seems to show that they ought to have their heads under their wings and be sleeping.
55. A Parrot.
56. A nude sick man in bed. A white Charadrius is perched on him and looks at him, a sign of recovery. A second perched on his feet is turned away from him, a sign of death.
57. Storks. Above, one is on the water and two crows (which precede and guide the storks in their flight) are in the air. Below, a stork eats a snake.
f. 200. 58. Three Swans on the water.
59. The Ibis. Above, one cleans its tail with its beak. Below, one brings snake's eggs to its young in the nest.
60. Two Ostriches. One looks up to see if the right star for hatching eggs is in the sky: the other arranges the eggs in the sand.
61. The Fulica or Coot. A small bird among branches. Its great excellence is that it stays at home.
62. The Halcyon, like a stork.
63. The Phoenix. On *l.* we see it inside its ball of spices, looking at the sun which will set fire to it. On *r.* it lies dead in

Digitized by Google Original from THE OHIO STATE UNIVERSITY

the ball, and a little winged dragon, which will become the new Phoenix, flies away.

f. 201. 64. The Cinnamolgus or Goatsucker in its nest of cinnamon in the top of a tree ; a man is slinging at it to get the cinnamon.

65. The Hercynian bird (whose feathers shine in the dark).

66. Three young Hoopoes pluck out their parent's feathers.

67. The Pelican : on *l.* it kills its young with its beak : on *r.* in the nest it sheds its own blood to revive them.

68. The Owl (unlike the bird) with head turned down to avoid the sun which shines above.

69. The Siren swimming with a fish in each hand. On *l.* is a ship full of people.

70. The Partridge (*a*) steals eggs out of another's nest ; (*b*) in the nest with her young ; (*c*) three of the young follow their true parent when she calls.

71. A Magpie.

f. 202. 72. A Hawk in the nest flaps its wings to turn out the young bird (on *r.*) to seek its own food.

73. A Nightingale perched on a mound of eggs, singing.

74. Three Bats.

75. A Crow looks at three young ones in the nest to see if they are black, like itself: previously to which it will not feed them.

76. A Raven (Cornix) in a tree. A man sits on *r.*, taking auguries from its cry.

77. A Dove on a tree on *l.* On *r.* a hawk (?) flying : below it another bird in the water. This should be the dove which plunges into water when it sees the hawk, and so escapes ; but it is here drawn like a hawk.

78. A Dove covering its nest with squills which frighten away the wolf, who runs off on *l.*

f. 203. 79. A Swallow flying.

80. Two Quails flying over water.

81. A Peacock.

82. A Hoopoe (Upupa : the other was Epops).

83. A Cock and Hen.

84. Two Ducks.

85. Two bee-hives : Bees flying to *r.* among trees.

f. 204. 86. A larger picture. The tree Perindeus with doves perched in it. As long as they are within the shade of it, the dragon cannot touch them. A great dragon lies on his back in front : and above his open mouth five doves are flying in air.

Digitized by Google Original from THE OHIO STATE UNIVERSITY

Of Reptiles.

87. Three Snakes.

88. A two-legged Dragon, blue and red.

f. 205. 89. The Basilisk with cock's head and snake's tail. About it fly birds (which it kills with its eye): a weasel, which alone can kill it, attacks it in front. On the *r.* of the picture are three little winged snakes.

90. Two four-legged Vipers: the female swallowing the male. The heads of its young break out of its side.

91. A winged Asp lays one ear against a mound and puts its tail into the other. A beardless man, or woman, the charmer, stands on *r.*

f. 206. 92. The Scitalis, a snake with dragon's head and ears.

93. The Amphisbaena, a two-legged dragon, with a second head on its tail.

94. The Hydrus, winged, plunging into the mouth of the Crocodile, which lies on its back in the water.

95. The Boa sucking a cow.

96. The Jaculus, a dragon on a tree, about to dart at three passing sheep.

97. The white snake Sirena biting the leg of a reclining man.

98. The Seps, a white snake.

99. Six Dipsae in a row attack a man on *r.*

100. A Lizard.

101. A Salamander in an apple-tree licks and poisons the fruit. On *l.* a man with an apple in his hand lies dead. On *r.* the salamander in the fire.

102. The Saura, a lizard grown blind through age, emerges from a hole in a stone wall looking towards the rising sun, and recovers sight.

103. Two Stelliones, one a dragon, the other six-legged.

f. 207. 104. Four blue-striped snakes: one rolling off its old skin; one about to drink at a stream, when it has to lay aside its venom; one attacking a clothed man (on *r.*); one fleeing from a nude man (also on *r.*)

Of Fishes.

105. Two fish face to face.

With the exception of the numerous busts which occur in initials, these are all the figure-subjects which occur in our manuscript. What number of artists have been employed upon them

Digitized by Google Original from THE OHIO STATE UNIVERSITY

I feel a difficulty in deciding. My guess is that the Kalendar and Psalter-pictures are by one hand, and the Bestiary-pictures by one hand: and I do not see why that hand should not be the same for the two sets. The full-page pictures before the Psalter are likely to be by another artist. The great excellence of the first page of the Bestiary is not by itself a reason for postulating a different hand.

The script of the book (apart from the obviously later additions, in the two Chronicles) varies markedly in size, that of the Psalter being immensely larger than the rest. But in character it is wonderfully uniform, and I see no reason why it should not all be the work of one scribe. The names and scrolls of the Prophets and Apostles are certainly in another hand.

Other Peterborough Psalters

By way of an appendix I may well be expected to say something about other books, of the same character as ours, which are connected with Peterborough Abbey.

1. The earliest known to me is the MS. Bodley Douce 296 of the eleventh century: a fine Psalter and Cantica, with a single picture of Christ treading on the lion and dragon. It has Kyneburga, Kyneswitha, and Tibba in the Kalendar and Litany: Peter and Guthlac have double invocations in the Litany, and Florentinus occurs there also. See further, Madan's *Summary Catalogue*, no. 21870. Mr. Nicholson argued for Ely as its place of origin, but I think he was wrong.

2. Society of Antiquaries, Burlington House. The unglossed Psalter of Robert de Lindsey, Abbot of Peterborough from 1214 to 1222. It has a Peterborough Kalendar and Litany, three pages of drawings of New Testament subjects, full-page pictures of the Crucifixion, and a Majesty, and full-page initial to *Beatus vir*, together with seven historiated initials in the Psalter.

See Cockerell in *Catalogue of the Exhibition of Illuminated MSS.*, Burlington Club, 1908, no. 37 and pl. 36.

3. St. John's College, Cambridge, no. 81. The Glossed Psalter of Abbot Robert de Lindsey. The Kalendar here is of London, so, whatever our view may be of other books in this list, we cannot claim this as a Peterborough production. It has Kalendar-

Digitized by Google Original from THE OHIO STATE UNIVERSITY

pictures, and New Testament pictures, a *Beatus*, and nine Psalter-initials.

See Cockerell, *l. c.*, no. 34 and pl. 35, and my *Catalogue* of the St. John's College MSS.

4. Fitzwilliam Museum, Cambridge, no. 12, has a Peterborough Kalendar and Litany, and a fine full-page Crucifixion and *Beatus*; the latter figured in my *Catalogue*. The Psalter-initials are mainly decorative. This book also is of cent. xiii.

5. Brussels, Bibliothèque Royale, no. 9961–3. First noticed by M. Delisle in his *Mélanges de paléographie*, &c., pp. 197–207, since fully reproduced by P. van den Gheyn in the *Musée des Enluminures* (Klinksieck, 1912.)

The text is all in gold, azure, and red.

If the Peterborough provenance were not clear from the Kalendar and Litany, it would be proved by the pictures, which, as I have shown (*Camb. Ant. Soc. Proc.*, vol. ix), are copies of those with which Abbot William de Waterville adorned the choir of his church in the twelfth century, and some of which survived until the Civil War. They are a long series of types and antitypes, distributed at intervals through the book.

The book is older than ours. M. Delisle assigned it to the middle of the thirteenth century: I wonder if this was not too early a date.

On the margins have been painted a great many French coats of arms—later additions—and the book is traceable in the old inventories of the library of Charles V (Delisle, *Recherches* I. 172 and foll.). By about 1414 it had disappeared from the Louvre.

I believe I have discovered under what circumstances it left Peterborough. In Sparke's edition of Walter de Whittlesey's *History of Peterborough* (p. 173) we read of Abbot Godfrey de Croyland (1299–1321), that he entertained two Cardinals with great magnificence at Peterborough, and that to one of them named Gaucelin he gave 'quoddam psalterium literis aureis et assuris scriptum et mirabiliter luminatum'. This Gaucelin was Gaucelin d'Euse, a Frenchman, and nephew of Pope John XXII, by whom he was raised to the Cardinalate in 1316: he died Bishop of Albano in 1348. This gift to a French cardinal would explain very well the presence of the Brussels book in France: and we need not cavil at the omission of red from the statement of the colours in which it is written, for in Gilles Malet's entry of it in the old Louvre Catalogue it is merely said to be 'tout escript en lettre d'or et d'azur'.

Digitized by Google Original from THE OHIO STATE UNIVERSITY

This is certainly the most sumptuous of Peterborough Psalters, though I think that the best work in ours is superior to anything in it. It has also the best right, in view of the reproductions of Peterborough paintings which it contains, to be regarded as a work of art native to the monastery.

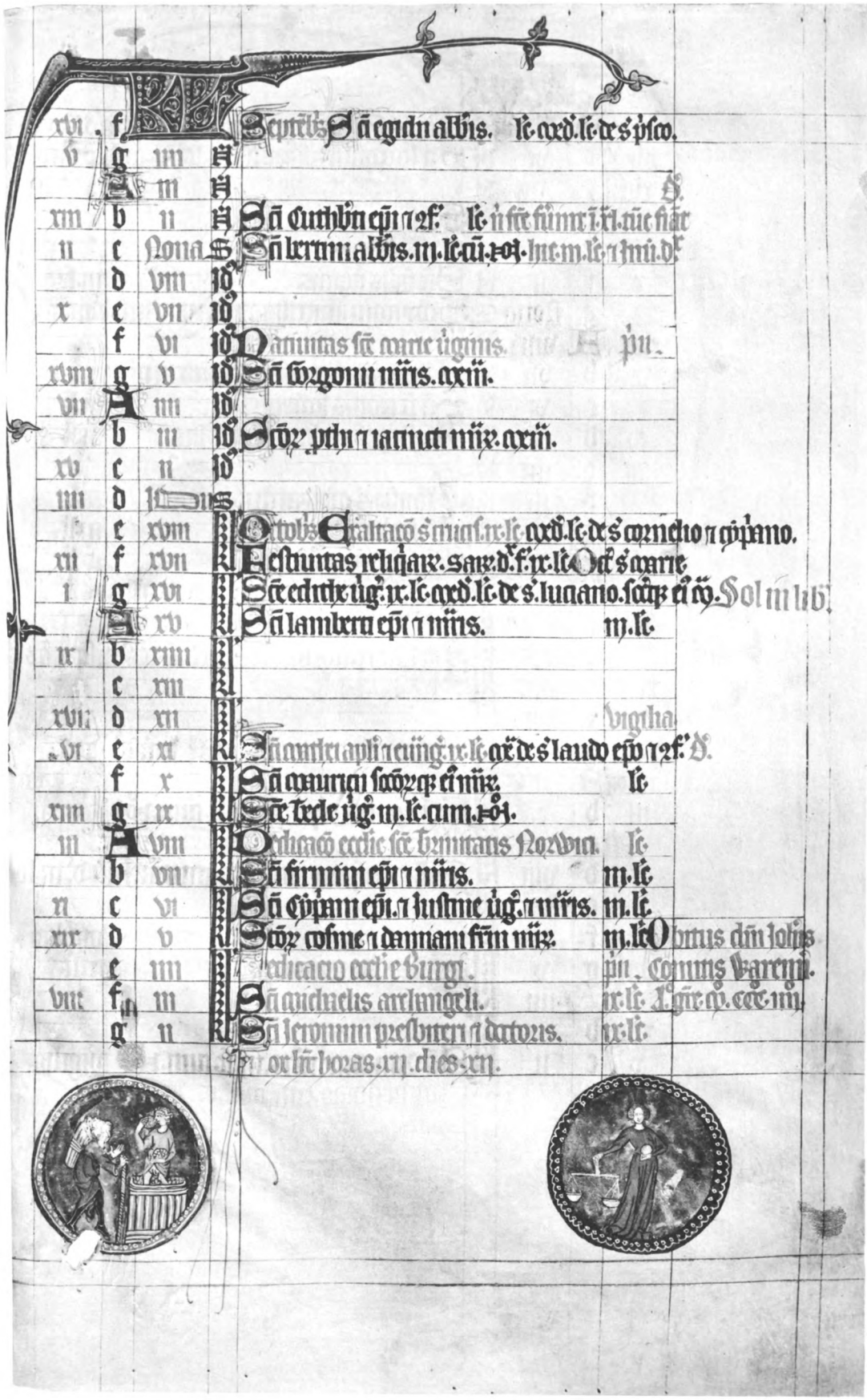
6. Bodley MS., Barlow 22. The Psalter of fr. Walter de Rouceby, who died in 1341. It has Peterborough Kalendar and Litany, five pages of New Testament pictures containing nineteen subjects, and ten historiated initials. The work is fine, especially on the *Beatus* page; but it does not intimately resemble anything in our book.

M. R. JAMES.

Digitized by Google Original from THE OHIO STATE UNIVERSITY

Digitized by Google

Original from
THE OHIO STATE UNIVERSITY



Kalendar. September f. 5

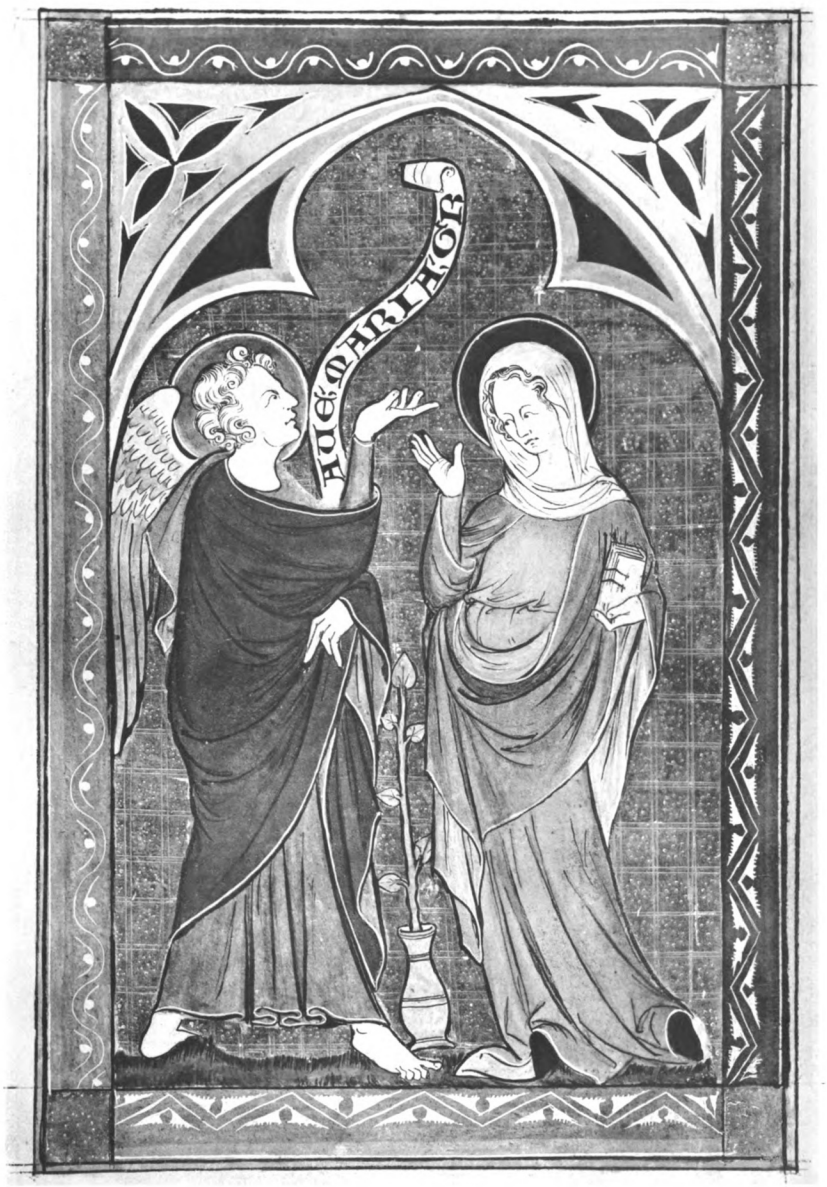
Digitized by Google
Original from
THE OHIO STATE UNIVERSITY

Digitized by Google

Original from
THE OHIO STATE UNIVERSITY

Pictures preceding the Psalter. 1 f. 7 *a*

Digitized by Google
Original from
THE OHIO STATE UNIVERSITY



Pictures preceding the Psalter. 2 f. 7 *b*

Digitized by Google Original from THE OHIO STATE UNIVERSITY

Pictures preceding the Psalter. 3 f. 8 *a*

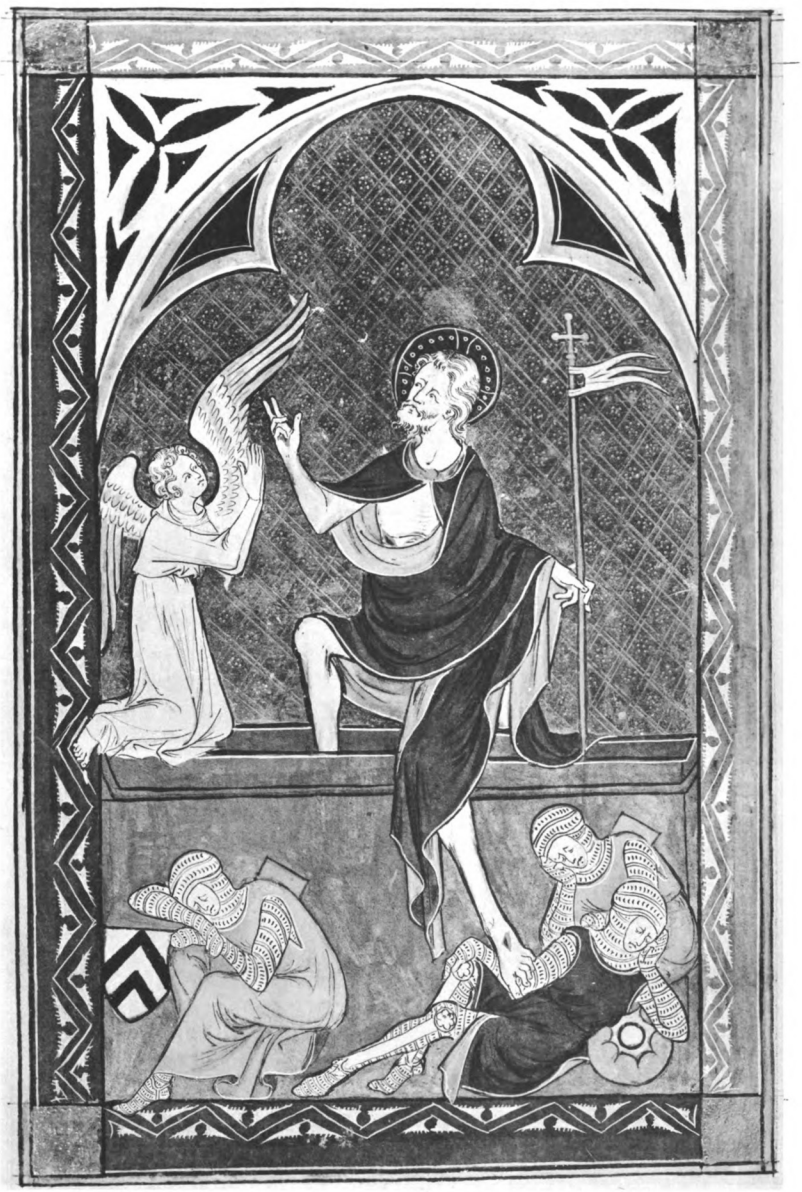
Digitized by Google Original from THE OHIO STATE UNIVERSITY

Pictures preceding the Psalter. 4 f. 8 *b*

Digitized by Google
Original from
THE OHIO STATE UNIVERSITY

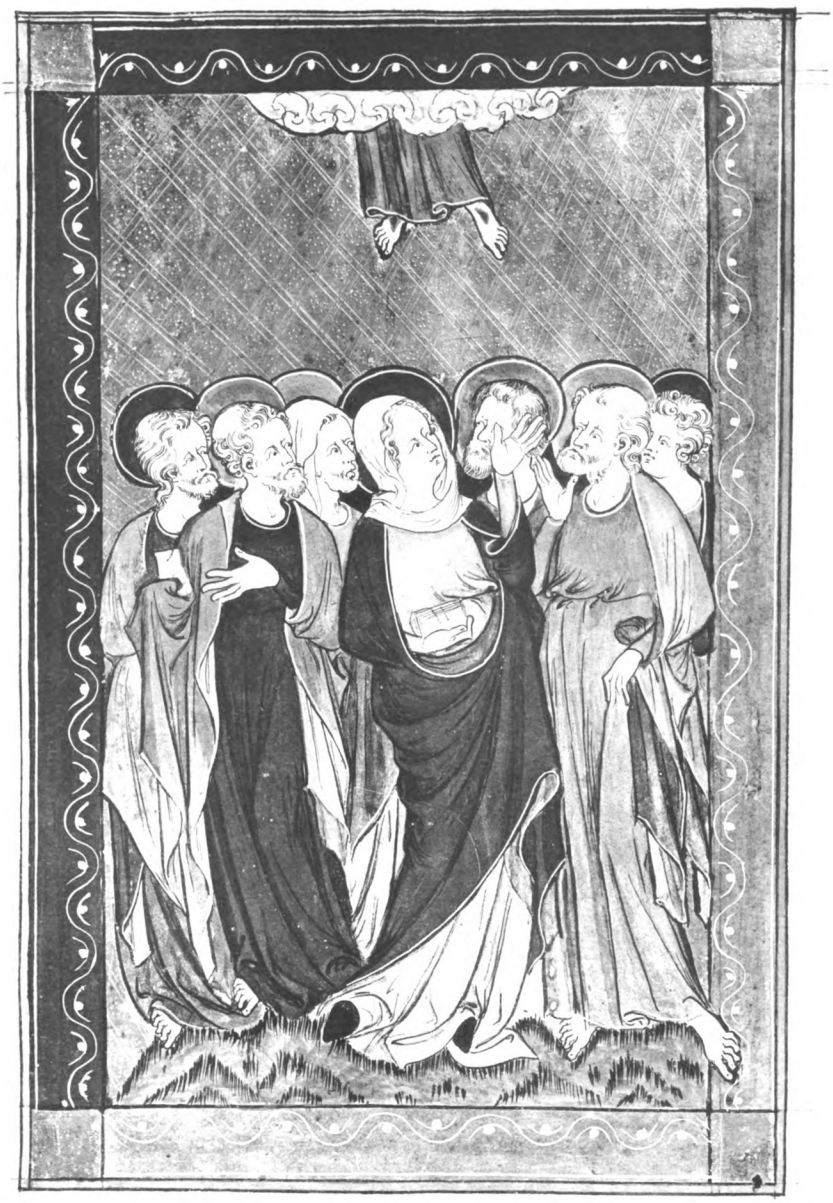
Pictures preceding the Psalter. 5 f. 9 *a*

Digitized by Google
Original from
THE OHIO STATE UNIVERSITY



Pictures preceding the Psalter. 6 f. 9 *b*

Digitized by Google Original from THE OHIO STATE UNIVERSITY

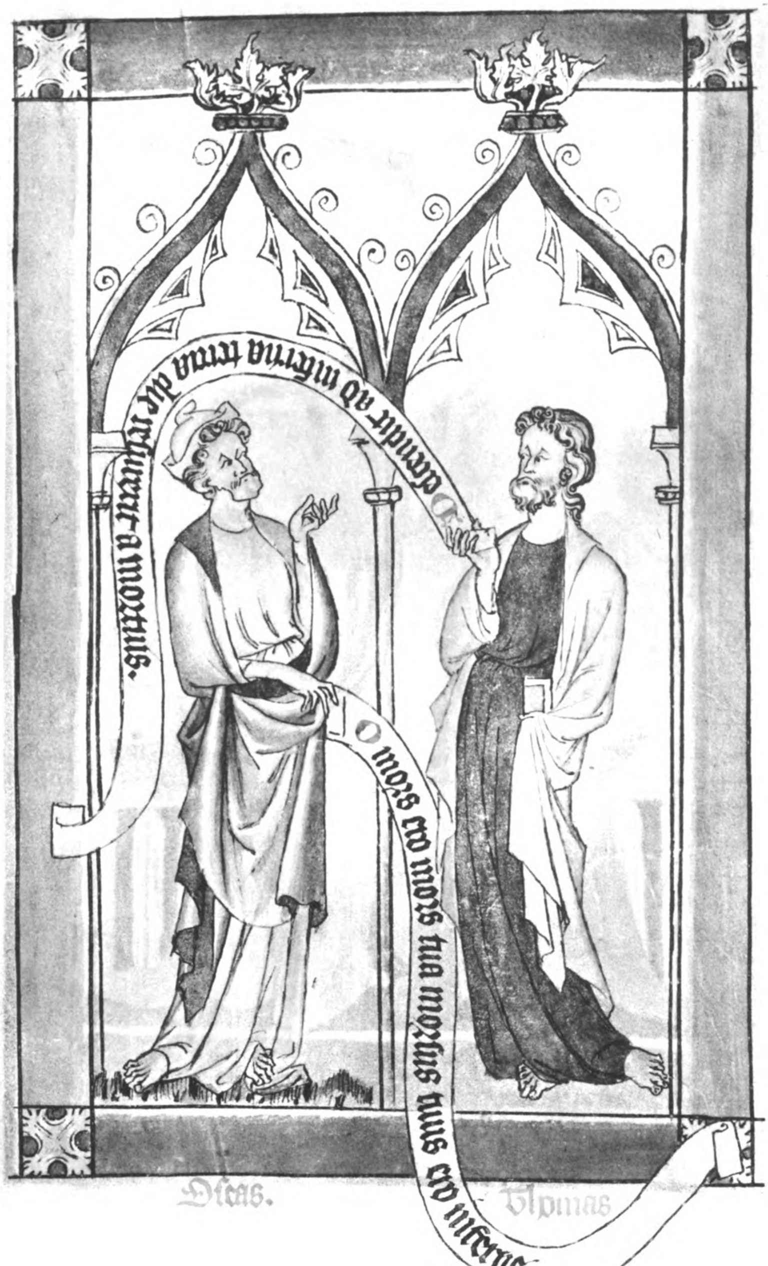


Pictures preceding the Psalter. 7 f. 10 *a*

Digitized by Google Original from THE OHIO STATE UNIVERSITY

Pictures preceding the Psalter. 8 f. 10 *b*

Digitized by Google
Original from
THE OHIO STATE UNIVERSITY

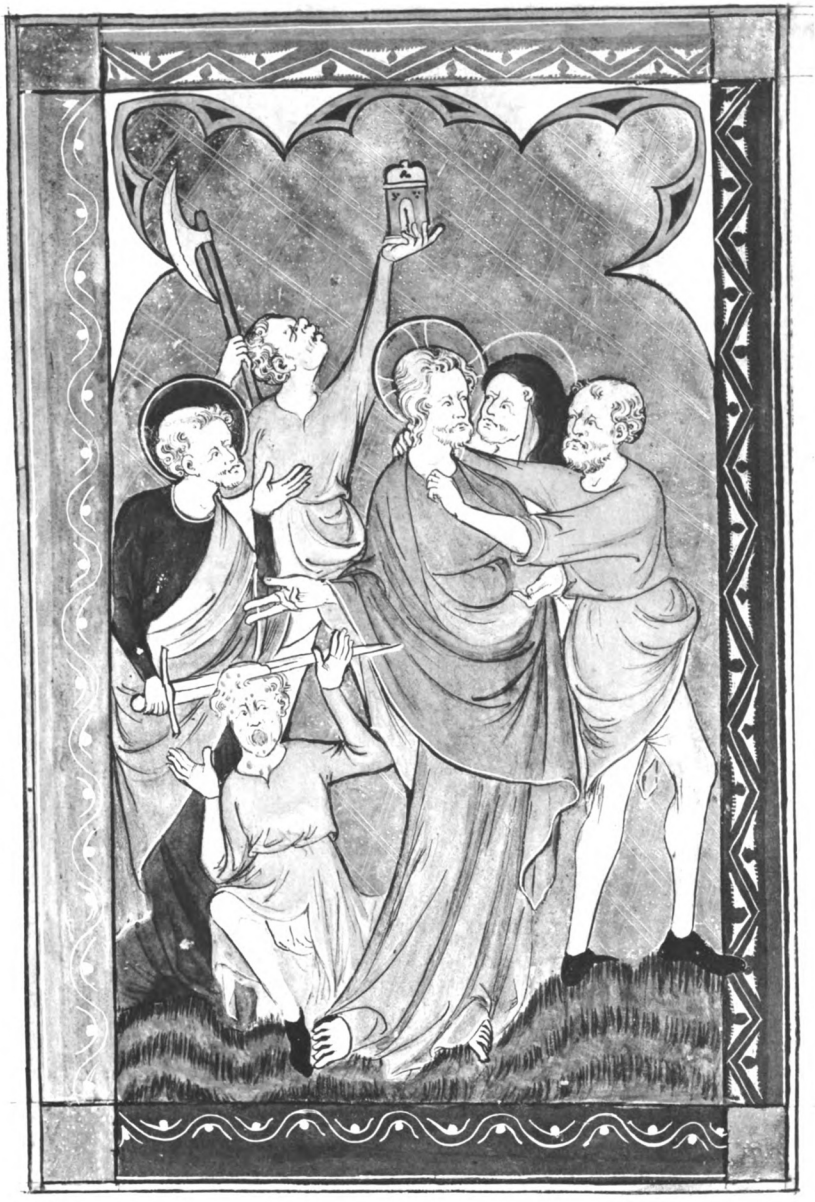


Pictures preceding the Psalter. f. 11 *a*

Digitized by Google
Original from
THE OHIO STATE UNIVERSITY

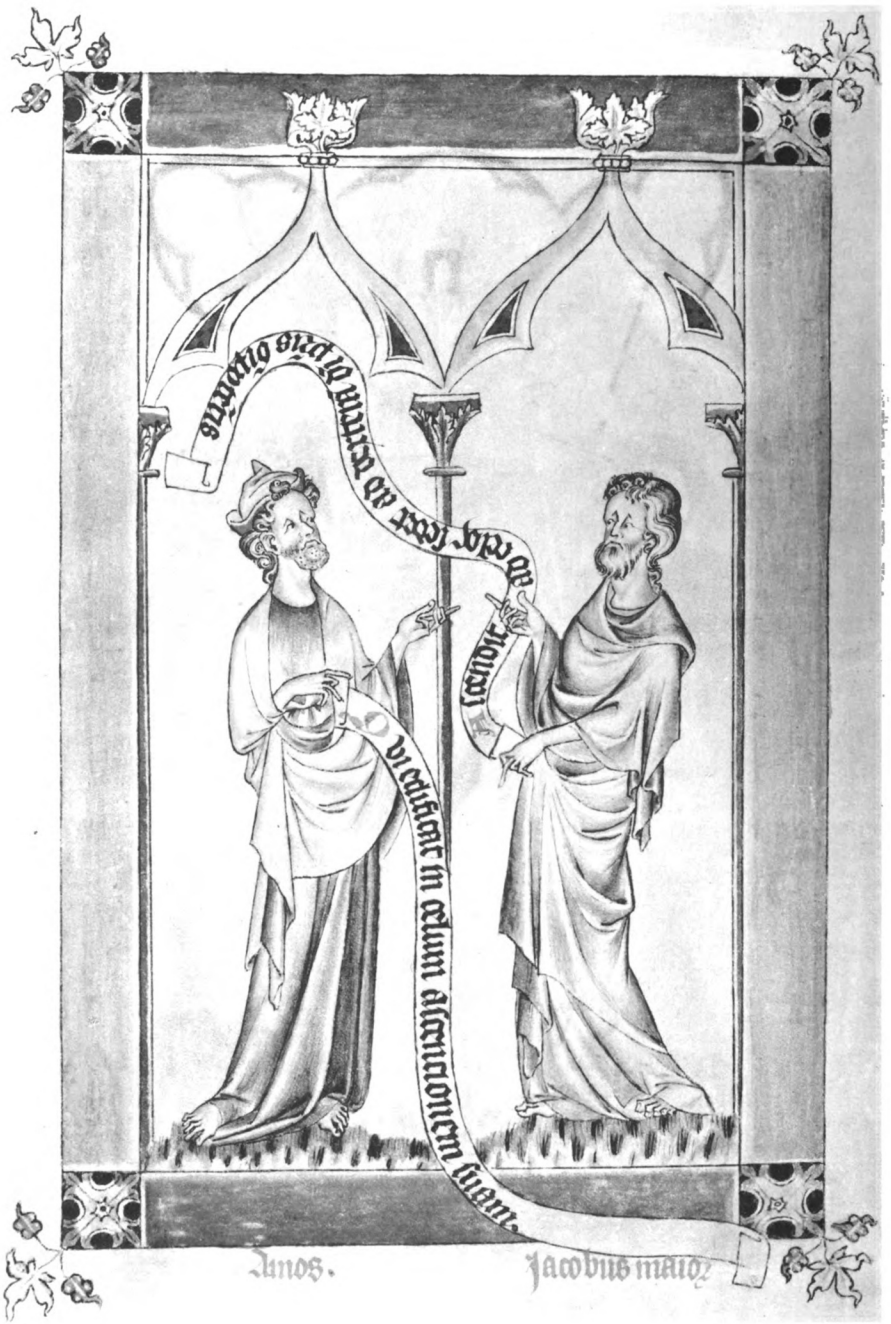
Pictures preceding the Psalter. 10 f. 11 *b*

Digitized by Google Original from THE OHIO STATE UNIVERSITY



Pictures preceding the Psalter. 11 f. 12 *a*

Digitized by Google Original from THE OHIO STATE UNIVERSITY

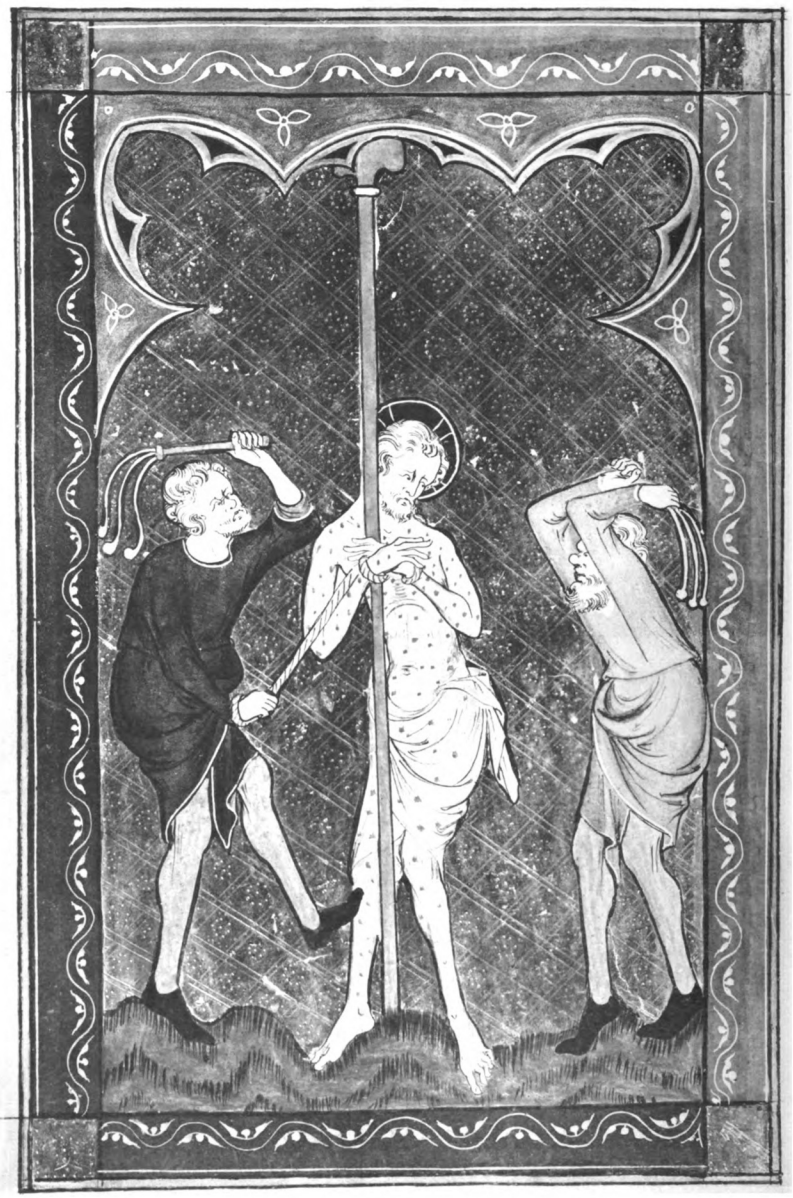


Pictures preceding the Psalter. 12 f. 12 *b*

Digitized by Google
Original from
THE OHIO STATE UNIVERSITY

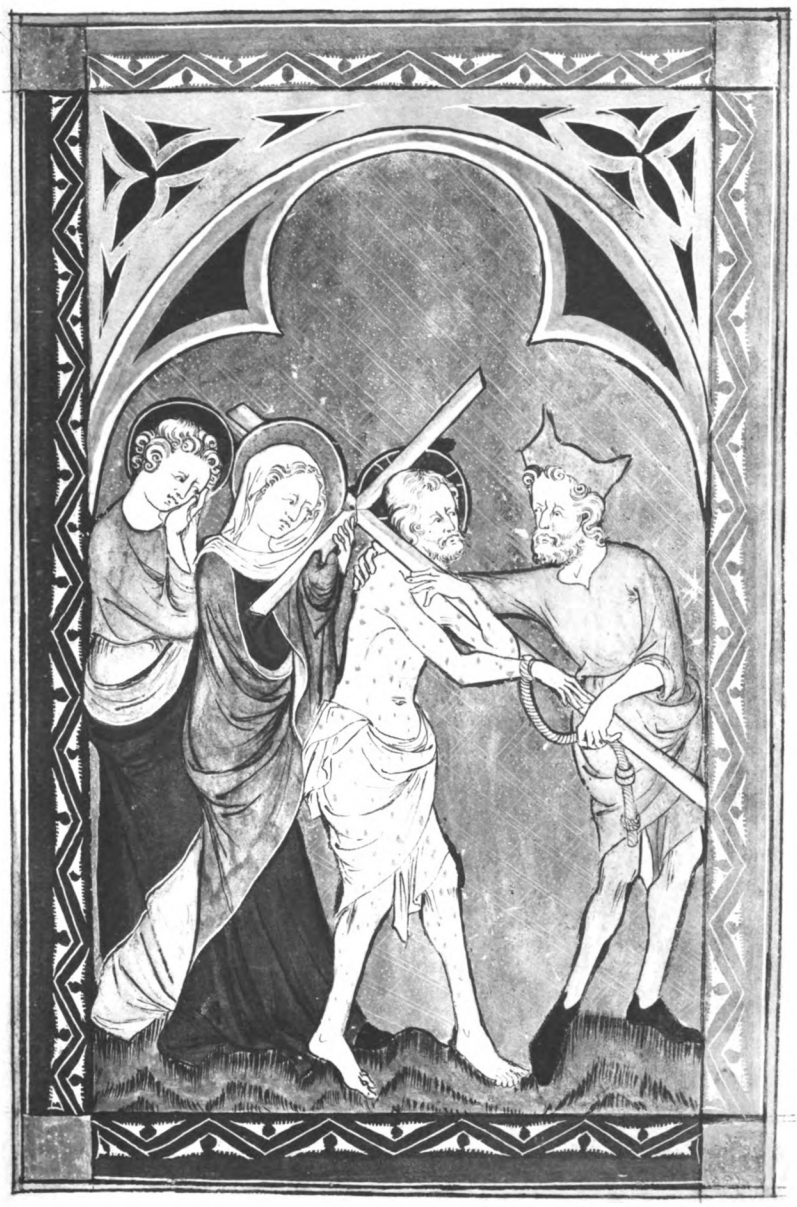
Pictures preceding the Psalter. 13 f. 13 *a*

Digitized by Google
Original from
THE OHIO STATE UNIVERSITY



Pictures preceding the Psalter. 14 f. 13 *b*

Digitized by Google Original from THE OHIO STATE UNIVERSITY



Pictures preceding the Psalter. 15 f. 14 *a*

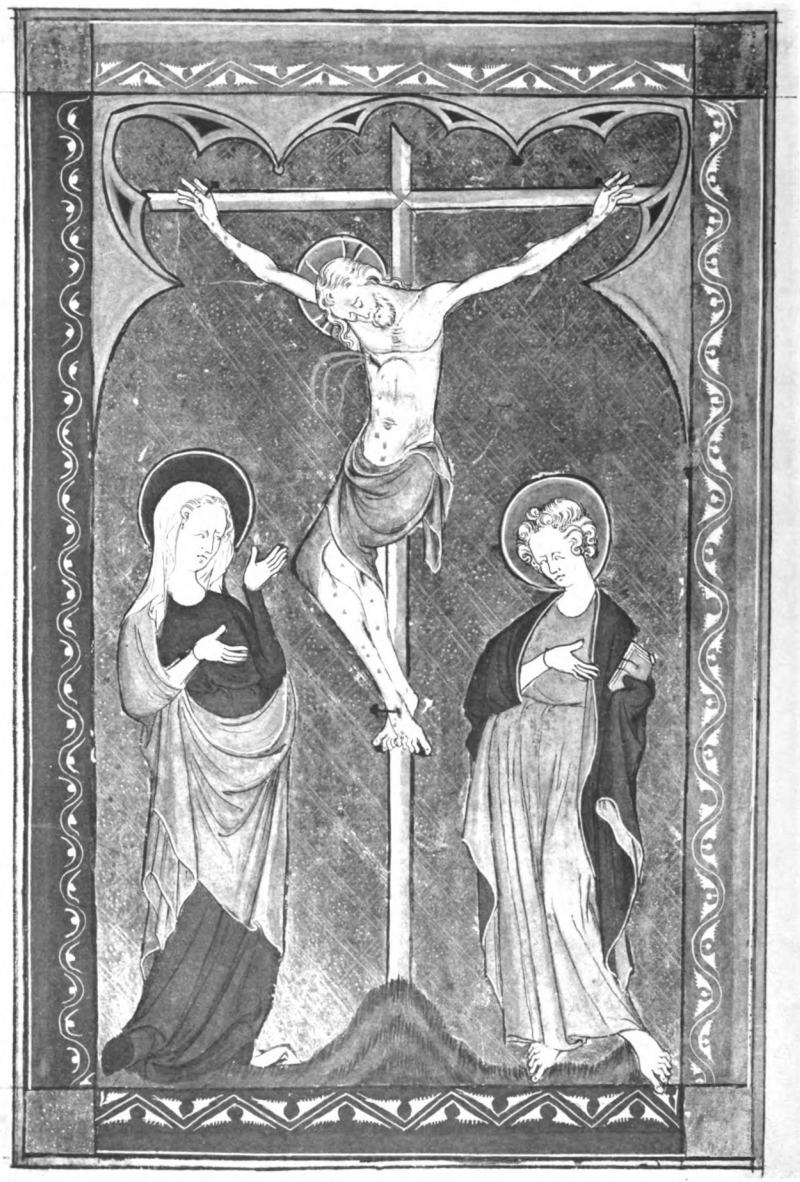
Digitized by Google Original from THE OHIO STATE UNIVERSITY

Pictures preceding the Psalter. 16 f. 14 *b*

Digitized by Google
Original from
THE OHIO STATE UNIVERSITY

Pictures preceding the Psalter. 17 f. 15 *a*

Digitized by Google
Original from
THE OHIO STATE UNIVERSITY



Pictures preceding the Psalter. 18 f. 15 *b*

Digitized by Google Original from THE OHIO STATE UNIVERSITY

Pictures preceding the Psalter. 19 f. 16 *a*

Digitized by Google Original from THE OHIO STATE UNIVERSITY

Pictures preceding the Psalter. 20 f. 16 *b*

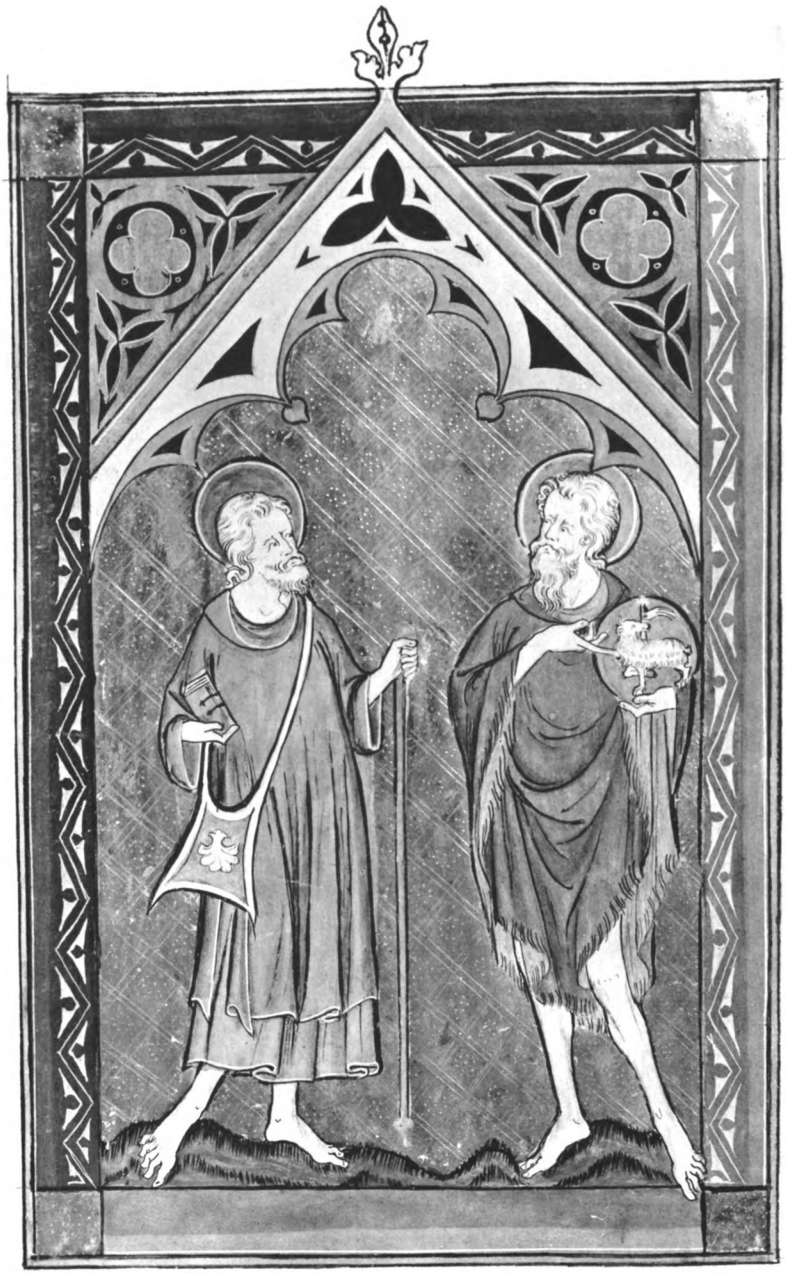
Digitized by Google
Original from
THE OHIO STATE UNIVERSITY

Pictures preceding the Psalter. 21 f. 17 *a*

Digitized by Google
Original from
THE OHIO STATE UNIVERSITY

Pictures preceding the Psalter. 22 f. 17 *b*

Digitized by Google
Original from
THE OHIO STATE UNIVERSITY



Pictures preceding the Psalter. 23 f. 18 *a*

Digitized by Google Original from THE OHIO STATE UNIVERSITY

Pictures preceding the Psalter. 24 f. 18 *b*

Digitized by Google Original from THE OHIO STATE UNIVERSITY

Beatus vir qui non
abiit in consilio impi
orum: et in via peccatorum
non stetit: et in cathedra
pestilentiae non sedit.
Sed in lege domini voluntas
eius: et in lege eius me
ditabitur die ac nocte.
Et erit tanquam lignum
quod plantatum est secus
decursus aquarum: quod
fructum suum da
bit in tempore suo.
Et folium eius non de
fluet: et omnia quaecumque
faciet prosperabuntur.
Non sic impii non
sic: sed tanquam pulvis
quem proicit a facie ter
Ideo non resurgunt
impii in iudicio: ne
peccatores in consilio iustorum.
Quoniam novit dominus via
m iustorum: et iter im
piorum peribit.
Quare fremu
erunt gentes:
populi meditati sunt
inania.

Pictures in the Psalter. 1 f. 19*a*

Digitized by Google Original from THE OHIO STATE UNIVERSITY

tacōnis glorie tue.
Ne pdas cū impīis
aīam meā: nec cū uīris
sanguinū uīta mea.
In quorum manibus iniqtates sūt:
dextera eorū repleta
est munerib̄us.
Ego autem in in-
Domine labia mea aperies:
et os meum annūciabit laudem tuam.
Deus in adiutorium meum intende:
domine ad adiuuandum me festina.
Confundantur et reuerentur
quēadmodum inuerecundantur
qui cogitant mihi mala.
Auertantur retrorsum
et erubescant
qui uolunt mihi
mala.
Domine deus
salutis mee.

Dum clamarem
ad te exaudisti
uocem meam.
Iudica me domine secundum
iustitiam meam: et secundum
innocentiam meam super me.
Ut non delectetur inimicus meus super me.
Ne quando dicat inimicus meus: praeualui
aduersus eum.
Gaudeant et exultent
omnes
qui
quaerunt
te.
Et dicant semper:
magnificetur dominus
qui diligunt
salutare tuum.
Ego autem egenus
et pauper sum:
domine
adiuua me.
Adiutor meus et liberator meus es tu:
domine ne
tardaueris.
Confitebor tibi domine in toto
corde meo:
narrabo omnia mirabilia tua.
Laetabor et exultabo in te:
psallam nomini tuo altissime.
Dum conuertitur inimicus meus retrorsum:
infirmabuntur et peribunt a facie tua.
Quoniam fecisti iudicium meum et causam meam:
sedisti super thronum qui iudicas iustitiam.
Increpasti gentes et perierunt impii:
nomen eorum delebis in aeternum et in saeculum saeculi.
Inimici defecerunt
in finem:
et ciuitates destruxisti.
Perierunt
cum sonitu
omnes
qui
transierunt
per te.
Et ecce dominus
in aeternum
perseuerabit:
parauit in iudicio
sedem suam.
Et ipse iudicabit orbem terrae in iustitia:
iudicabit populos in aequitate.
Et factus est dominus refugium pauperis:
adiutor in opportunitatibus in tribulatione.
Et sperent in te
qui
nouerunt
nomen
tuum.
Quoniam non
derelinquisti
quaerentes
te domine.
Psallite domino
qui habitat in
Sion:
annuntiate inter
gentes
adinuentiones
eius.
Quoniam
requirens
sanguinem
eorum
recordatus
est
eorum.
Non obliuiscatur
clamorem
pauperum.
Miserere mihi domine
uide humilitatem
meam de inimicis
meis.
Qui exaltas me
de portis mortis:
ut annuntiem omnes
laudationes tuas
in portis filiae
Sion.
Exultabo in salutari tuo:
infixi sunt gentes in interitione
quam fecerunt:
in laqueo hoc quod absconderunt
comprehensus est pes eorum.
Cognoscetur dominus iudicia faciens:
in operibus manum suarum
comprehensus est peccator.
Conuertantur peccatores in infernum
omnes gentes
quae obliuiscuntur
deum.
Quoniam
non in finem
oblitio
erit pauperis:
patientia pauperum
non perdet
in finem.
Exurge domine
non
confortetur
homo:
iudicentur
gentes
in conspectu
tuo.
Constitue
domine
legislatorem super eos:
ut sciant gentes
quoniam homines
sunt.
Ut quid domine recessisti longe:
despicis in
opportunitatibus
in tribulatione.
Dum superbit
impius
incendetur
pauper:
comprehendentur
in consilio
quod cogitauerunt.
Quoniam laudatur
peccator
in desideriis
animae suae:
et iniquus
benedicitur.
Exacerbauit
peccator
dominum
secundum
multitudinem
irae suae:
non
exquirit.
Non est deus
in conspectu
eius:
inquinatae sunt
uiae illius
in omni tempore.
Auferentur iudicia tua
a facie eius:
omnes
inimicos
suos
dominabitur.
Dixit enim
in corde suo:
non
mouebor
a generatione
in generationem
sine malo.
Cuius maledicto os plenum est
et amaritudine
et dolo:
sub lingua eius
laborem et dolor.
Sedet in insidiis cum divitibus in occultis:
ut interficiat innocentem.
Oculi eius in pauperem respiciunt:
insidiatur in occulto sicut leo in cubile suo.
Insidiatur ut rapiat pauperem:
rapere pauperem dum attrahit eum.
In laqueo suo humiliabitur
et cadet
cum
dominatus
fuerit
pauperum.
Dixit enim
in corde suo:
oblitus est
deus:
auertit faciem suam
ne videat
in finem.
Exurge domine deus
exaltetur
manus tua:
ne
obliuiscaris
pauperum.
Quare
irritauit
impius
deum:
dixit enim
non requiret.
Nonne tu
considerabis
labor et dolor
ut tradas
eos in manus tuas:
tibi
derelictus
est
pauper.
Orphano
tu eris
adiutor:
contere
brachium
peccatoris
et malignus:
quaeretur
peccatum
eius
et non inuenietur.
Dominus
regnabit
in aeternum
et in saeculum
saeculi:
perierunt
gentes
de terra
eius.
Desiderium
pauperum
audiuit
dominus:
praeparatio
cordis eorum
audiuit
auris tua.
Iudicare
orphano
et humiliato:
ut non
adponat
ultra
magnificare
homo super
terram.

Pictures in the Psalter. 2, 3

Digitized by Google
Original from
THE OHIO STATE UNIVERSITY

Pictures in the Psalter. 4, 5

Digitized by Google
Original from
THE OHIO STATE UNIVERSITY

Pictures in the Psalter. 6, 7

Digitized by Google
Original from
THE OHIO STATE UNIVERSITY

Dixit dñs dño meo: se
de a dextris meis.
Donec ponam inimi
cos tuos: scabellum
pedum tuorum.

ex utero ante lucife
rum genui te.
Juravit dñs: et non
penitebit eum: tu es sa
cerdos in eternum secun
dum ordinem melchisedech.
Dominus a dextris
tuis: confregit in
die ire sue reges.
Judicabit in nationibus

Ad do
minum cum
tribu
larer clamavi: et ex
audivit me.
Domine libera an
mam meam a labiis in
quis: a lingua dolosa.
Quid detur tibi aut

habitavi cum habitan
tibus cedar multum in eo
la fuit anima mea.
Cum his qui oderunt
pacem eram pacificus:
cum loquebar illis im
pugnabant me gratis.
Levavi oculos meos
in montes: unde
veniet auxilium mihi.

Pictures in the Psalter. 8, 9

Digitized by Google
Original from
THE OHIO STATE UNIVERSITY

Pictures in the Psalter. 10

Digitized by Google Original from THE OHIO STATE UNIVERSITY

Bestiarum uocabulum propie autem leonem habet parthus. Tigrides lupis. et vulpibus cambra similis. Ac cetis qui oere uel unguibus seuiunt. et reptis serpentibus. Bestie autem dicere a uiuendo ferre autem appellate eo quod naturali uiuunt libertate et desiderio suo ferantur. Sunt enim hic carum uolutantes et huc atque illuc uagantur et quo animi duxerit eo ferunt. Leo fortissimus bestiarum. ad nullius pauet occursum. Leonis uocabulum ex greca origine inflexum est in latinum. Grece enim leon uocatur et est nomen nothum. qe ex parte corruptum. Leo enim grece latine rex interpretatur eo quod princeps omnium bestiarum. Cui geni triumphorum. et ebur. breues et nuda crispa in uelles sed longi et coma simplicia. Acres atque fortis et audacia indicat. Vnde eos in pectore fiducia autem in capite. Rotarum in mente strepitus. ignes magis. Leo natura sue in est superbus. ferocitate sui alia ferarum genus miscere nescit. et quasi rex quidam primos deligna. Iosoque

Prima dicuntur leones tres principales naturas habere. Primum natura ei est. quod per cauum mina montium amat ire. Et si aegrum ut queratur a uenatoribus. uenit ad eum eorum uenatorum et cum cauda sua retro post tergum uestigia sua. Tunc uenatores eum inuestigare nequeunt. Sic et saluator nr. s. spualis leo de tribu iuda radix iesse filii dauid operuit uestigia sue caritatis in celis. donec missus a patre descendit in uterum uirginis marie et saluaret genus humanum quod peccat et ignorans diabolus. s. humanum genus minuat. quasi purum hominem ausus est tentare. et ignorantes qui sunt cum angeli. eo ascendente ad patrem. dicunt ad eos qui cum eo erant. ut ascendit. Quis est iste rex glie. Secunda natura ei est. qe cum dormit. oculos apertos habet. Sic et dns nr. corporalit obdormiens in cruce. sepultus est. et dentes eius uigilabant. hic dormio in canticis canticorum. Ego dormio. et cor meum uigilat. Et in psalmo. ecce non dormitabit neque dormiet. qui custodit israel. Tertia natura ei est. Cum leena parit catulos suos. gemitat eos mortuos. et custodit eos triduo. dehinc donec uenientes pater eorum in a dei insufflat in facies eorum et uiuificat eos. Sic compatit dnm nrm ihm xpm in a dei suscitauit a mortuis. Dicente iacob. Dormitabit tanquam leo. et sicut catulus leonis suscitabit. Contra hominem leonis natura est. ut a lesi nequeat uiolari. Ad cui exemplum rationabiles homines respicere debent. qui non lesi malunt. et innocentes opprimunt. cum iubeat iana lex innocuos dimittere liberos. Patet autem leonis in scriptura exempli

Spualiter

Spualit

Spualit

The Bestiary. Nos. 1, 2 f. 189 *a*

Digitized by Google Original from THE OHIO STATE UNIVERSITY

assiduus. pstrans n. parcit captiuos
obiuos repatare pmittit. in uinos
pri qm i frias seuit. infames nō i
magna fame pmit. pmit cōes par
cit a sagina. pmitū qd alius dieb;
potū. alius cibū capit. ac frequent
si chgresso nō est i secuta: solute alu
cion suppmit diem. Tunc cū carni
b; uisto ampli deuorans 2 grauant.
inserus i ora ungulis; sponte illas
extrahit. Sane cū fugiendō est i sa
cietate: idem facit. Senectā leonis
defectō plut dentū. Adiuti cerit. Ner
lin mīr: ſ; a linces. a camelo. a elephātes.
a rinocerontes. a tigrides. a leena fe
tu pmo qnq catulos educat. Deinde
p singulos minutū decoquit an
tis insequentib; a postremo cū ad
unū pueni int: materna ferunci
tas reuocat. a sterilescit in eternū.
Leo abū fastidit lesternū. a etiam
ipis sue esse reliquias aduersatur:
Que aut fera ei se sare audeat
cū uoci tantus naturalit inest tro.
ut multa aīalia quē p celeritatem
possit ei impetū euadere rugitus ei
sonitu uelud quadā uiatonita at
q; uicta deficiāt. Leo eger: summā
querit ut deuoret qua possit sana
ri. Leo albū ī gallū maxīe uerē.
Leo quidem rex ferarū ex iguo scor
pionis aculeo exagitat. a ueneno
serpentis occidit. Leontophones
uocari antqm lestias mactas ī
capite eorum ut earū cibus asper
gine carnes pollute iacere p com
pita 2 currentū semitarū leones
necet. si qntulūcūq; ex illis sūpserit.
ptea leones naturali eas premit
cho. atq; ubi facultas data ſ; mor
sui quidem abstinent: ſ; dilaniare
eam manent pedum insibus.

Tigris uocata: ppt uoluere fugā. I
ta n. nōiant p se grece a medi sa
gittā. Est n. lestia uaris distinc
ta maculis. ūtute a uelocitate mirabilis.
Ex eū nōie tigris fluiū appellat: qd is rapi
dissimū sit omīū fluuiorū. Hanc magī hyr
cania gignit. Tigris uero ubi iaciū rap
re solitus reperit cubile: illico raptorus uel
tigris insistit. At ille qmuis equo uectus
fugaa. uidens tū uelocitate fere se posse p
ire. nec euadendi ullū superere sibi posse
subsidiū: tigridem humoli fraude demo
liur: ubi se tigridi uidert: spera sue spe
culū de uitro ponit post tpm. At illa ymagi
ne sui ludituir. a solitem putat. Reuocat
impetū. colligere ferū desiderās. Rursus
iam spere retenta: totis se ad 2 pelendē
dū equitē uertib; fundit. a iamiamque stimu
lo uelocter fugiendi iminer. Ferū ille spere
obiectu sequentē retardat. Nec tū seduli
tate matis memoria fraudis excludit.
Cassam ūtat ymagiem. a quasi lactatura
ferū residet. sicq; pietatis sue studio decepta.
a uindictam amittit. a prolem.

Carduus
est ge
ni uani
um aculeosissi
mū. a repens ad
sanguinem. Sal
tu enim ad mortem ruit.
Separdus ex adulterio leene nas
citur. a patri. a triam originem ef
fiert: sicut a plerū in naturali hus

Digitized by Google Original from THE OHIO STATE UNIVERSITY

tora dicit leonem cū parda aut panthera aut
leena 2 commiscere. et utroq; cotu degeneres
partus creari ut mulus et bardus.

Qst aīal qd dicitur pantera. uarīū
quod colorē hīs. et est speciosissimū
omnis et mansuetū. Physiologus
dicit de eo: qd omnīū fugit solū draconem.
Cū aut comederit et sanatū fuerit. recondit
se in specuncā sua. et dormit. Post triduum
uo erurgit a sompno. et emittit magnum
rugitū. et ab ore eī odor suauissimū exit: ue
lut omnium aromatū. Cum aut audierit
eī uocē oīa aīalia: ppt suauitatē odoris seqū
tur eā quocūq; ierit. Solus aut draco audi
ens uocem eī: et more pīrrhus fugit īt cauer
nas tre. ibi uo nō ferēs odorē: tor pesent in se
met ipo tanqm mortuus īmobil manet.
Spūalit. Sic et dnūs nr ihs xpc uerus pantera descen
dēs de celis erpuit nos de potestate diabolī
p incarnacōem suā sociauit nos in filios.
ceptuq; omnes captiua quq; ducēs captiuita
tē: dedit dona hōnib; Quod fit uarīū aīal
significat p salomonē de xpo. q est sapīa
dei patris. spc intelligibilis. spc unicus. mul
tiplex. suauis. uerus aptus. clemēs. firmū
stabilis. securus. omīa potens. oīa ppi
cens. Qd speciosū aīal sīc dauid dicit de xpo.
speciosus forma pe filios hōīm Mansuetū
autē aīal: ysaias qd dicit. Cōtrude et letare fili
a sion: ecce filia ierlim. ecce rex tuus uenit t
mansuetus Cū sanatū fuerit. recondit
se in specuncā sua et requiescit. et dormit. Qa
dnūs nr xpc cū sanatus fuisset iudaicis illusi
onib; et flagellis. alapis. mortis. 2 crucifi
xus. spinis: manib; in cruce suspensus. cla
uis 2 fructus. felle et aceto potatus. et lancea p
foratus obdormiēs requiescit in sepulcro et
descendit in infernū. illic magnū draco
nem ligans. Ore autē suo fundit a sōpno et emittit magnū clamorē fragrās
suauitatem. Sic et dnūs nr xpc tertia die Spūalit.
resurgēs a mortuis sicut dauid dicit. ex
citatus est tanqm dormiens dnūs. tanqm in
potens crapulatus a uino. et exclamauit
uoce magna. ita ut audierē soni eī omnis
ra et in fines orbis terre ubi eī Et sicut de
ore pantere odor suauissimū exit. et omnes
bestie que ipe erant p legē et que longe: 2 uenerunt
et eā secuntē. ita iudei q aliqū sensū habuerūt
bestiarū et ipe erant p legē et que longe: et gē
tes que sīt lege erant audientes uocem
xpi. secuntē eū cū ipsa dicentes. Qm dulca
fauci: meis eloquia tua: super mel et fa
uū ore meo. Item de eodem. Diffusa est grā in
labiis tuis: ppta benedixit te dēs in eternū.
Et salomon. Odor unguentorū tuorū super
omnia aromata. Item. In odore unguētorū
tuorū curremus et paulo post. Introduxit me
rex in cubiculum suū. Oportet nos sicut ad
olescentulas renouatas baptismo aīaē
post unguentū mandatorū xpi qm iocus
currere de ītrems ad celestia migrare. ut
nos introducat rex in palatū suū. in pala
tū suū. in ierlim cantare dnūm in mutū et in
monte omnium sōrū. Pantera est bestia
multiplex orbiculis supputata. ita ut cō
laris et fulvo circulis: nigra uel alba
distinguat uarietate. Hec semel parturit oīo. Cū causa ratō manifesta. Nā
cū in utero nātis coaluerint tres catu
li: et maturis ad nascendū uiribus pollen
ti: obtūt tempus moras. Itaq; onera
tā fetib; multiplicā tanqm obstante par
tu in unguib; laceratur. Effundit illa
partū seu pī dum mittit dolore cogente
ita postea corruptis et cicatricis sectibus

Digitized by Google Original from THE OHIO STATE UNIVERSITY

genitale semen infusū nō ferre acceptū: si inf
ū resilit foras. Nam primū dicit. Aialia cum
aliis iungūtur frequenter parere non posse
vna autē in mūsceus se mouētibus catulis.

Est aīal qd dr aut alops. a certū mū
nūs. ita ut nec uenator ei pos
sit appīquare. Habet aut longa
cornua: ferre figurā hircā. ita ut possit rese
care arbores altas. et magnas. et ad ram p
sternere. Cū aut sitierit: uadit ad flumen
magnū eufraten. Est aut ibi frutex q dr
grece: hercane: his ūgulta subtilia. et p
lica. et mapit ludere cornu ad herciniam.
et dū ludit: obligat cornua i ūngulis
ei. et dum pugnās cū se liberare nō potest:
exclamat uoce magna. auditēs aut ue
nator uocem ei: uenit et occidit eū. Sic et
tu homo q studes sobrius et castus ēe. et spi
alit unde his duo cornua. scil: duo testa
menta p que poteris resecare et excidere
omnia uitia corporalia et spīalia. caue ab e
brietate. ne obligeris luxuria et uoluptā
te. et mēdicaris diabolo. Vinum enim et
mulieres: apostatare faciunt homines.

Spualiter.

Unicornis qui et rinoceros a gus
dr: hanc hīt naturā. Pusillum
aīal est. Simile hedo. a certū mū
nūs. unū cornu his in medio capitis. et nīl
uenator eū capere potest. si hoc argumento capi
tur. Puella ūgo ducit ubi morat. et ibi di
mittit in silua sola. at ille mox ut uidet
eam: insilit in sinū ei. et amplectit eā. et sic ap
prendit. Sic et dīs nr. sic qm est spīualit unū
cornū. de quo dr. et dilectus quē ad modum
filū unicornū. et in alio psalmo. Exaltabi
tur unicornis cornu meū. Et zacharias.
Suscitauit nobis cornu salutis i domo
dauid pūr sui. Qd aut unū cornu hīt i ca
pite: significat hoc qd ipse ait. Ego et pater
unū sumus. Et scīm apīm. Caput x̄ est ds.
A certū aut dicit eū. q neq; principatus
neq; potestates. neq; thronus. neq; dīnationes
eū intelligere potuerūt. Nec infernū eū tene
re potuit. Nec subtilissimū diabolus intel
ligere. aut inuestigare ualuit: si sola no
luntate pīis descendit i uterū ūgnis. p
ter salutē nīam. Pusillū aīal dr: pter in
carnationis ei humilitatē. ipo dicente. Discite
a me: q mitis sū. et humilis corde. Simil
est hedo unicornis. q saluator ipse fīs est i
similitudinem carnis pecū. et de pecō dāp
nauit pecūn. Unicornis seq cū elephan
tib: certamen hīt. et iucūt uubiatū pstinx
nx dīs
q: i lu
por genere
numerat.
bestia ma
culis his ceruga distincta ut pardus. sed
similis lupo. Huū urinā gūm in durtiā
proti lapidis ducit. q ligurī appellatur:
Qd et ipsis lynces sentire hoc documento plac
Nā egestū liquore arenis i q̄ntū possūt co
regūt. iudicia ēsdā naturē: ne tal egestio
misceat i usū hūanū. lyn
ces dicat plinī exī unū
nō emittere fetum
Grifes uocat. quod
sit aīal permatū.

Spu

Digitized by Google Original from THE OHIO STATE UNIVERSITY

ꝛ quadrupes. hic geñ ferar ĩ hyspanis nasci
tur: ut montib⁹. Omni parte corpus: leon
ĩnis ꝛ facie: aquilis similis. Equus uehemẽ
ter infestũ. Nã ꝛ hymnes unsos discerpit.

Est aĩal q̃ dr̃ elephas. ĩ quo nõ est cõ
cupiscentia coitus. Elephantem
grea a magnitudine corporis uocat
ũ putant. qd̃ formã montis pferat. Hec
ce.n. mõs elephuo dr̃. Apud indos aut ꝛ a uo
ce barro uocat. vñ ꝛ uor ei barritus est. ꝛ
dentes ebur. Rostrũ autẽ pmuscidi dicit.
qm̃ illo pabula on admouet. ꝛ est angu
stus. uallo munit ebũrneo. Nullum
aĩal grandi indet. In eis.n. perse. ꝛ indi.
ligneis turribꝫ collocati: tanq̃m de mu
ro iaculis dimicãt. Intellectu ꝛ memoria
multa uigent. Gregatim incedũt. Mure
fugũt. Auersi coeunt. Biennio autẽ par
turiũt. nec amplius q̃m semel gignũt. nec
plures. sed tũ unũ. Viuũt aut annos tre
centos. Si autẽ uoluerit facere filios: uadit
ad oriente. ꝓpter paradisũ. ꝛ est ibi arbor que
uocat mandragora. ꝛ uadit cũ femina su
a q̃ prius accipit de arbore. ꝛ dat masculo suo. ꝛ
sequitur eũ donec manducet. statimq̃ in
utero concipit. Cum uero tempus parendi ue
nerit: eunt in stagnũ. ꝛ adiuenit usq̃ ad u
bera matris. Elephas autẽ custodit eã par
turientẽ. q̃ draco est inimicus elephanti.
Si autẽ inuenit serpentẽ: occidit eũ quem
conculcat donec moriat. Est aut formidabi
lis tauris elephas: tamen nunq̃ timet.
Hec est natura ei: si ceciderit nõ potest surge
Cadit autẽ: cũ se inclinat ad arborem ut
dormiat. Non.n. sit iuncturas genicul⁹.
Venator autẽ incidit arborem incliniam.
ut elephas cũ se inclinauit: similiter cum
arbore cadit. Cadens autẽ: clamat fortit
ꝛ statim magni elephas ceciderit ꝛ nõ potest eũ
leuare: tũc clamant amb. ꝛ uenunt xij.
elephantes. ꝛ nõ possũt eũ leuare q̃ ceciderit
deinde clamant omnes. ꝛ statim uenit pusill⁹
elephas ꝛ mittit os suũ cũ pmuscidi: ꝛ ele
uat eũ. Est autẽ pusillus elephas hymenia
tinã. vbi incensũ fuit de capillis ꝛ ossibꝫ
ei: neq̃ aliquid mali accidit neq̃ draco.
Magni elephas ꝛ femina ei: ꝓsonas significãt
adam ꝛ eue. Cũ.n. carnem essent placentes deo
ante ipsor peccatum: nõ sciebant coitum
neq̃ intelligentiã pcreandi habebant. Qui aut
mulier manducauit de ligno: tũc intel
ligibile mandragora dedit uiro suo. de
inde pregnãs fiũt ꝓpter qd̃ exiuit de paradi
so. Quidem.n. fuerũt in paradiso: nõ cog
nouit eã adam. Scriptũ est enim. Cogno
uit adam uxorem suam. ꝛ concipiẽs peperit
filium sup uniuersalis acqs. De quibꝫ aut
ꝓphetia. Saluũ me fac d̃s q̃m intrauerũt
aque usq̃ ad aiam meã. Et statim dra
co subiuit eos: ꝛ alienos fecit ab arce su
a. Hec est nõ placere deo. Time uen mag
nus elephas. hic est lex. ꝛ nõ eum leuauit
quoniam nec sacerdos eũ qui iacet in latro
nes. Nec xij. elephantes leuauerũt eũ: ꝛ
dicit ꝓphetarum iacet nec leuata illũ uul
neratũ quem dimisit. sed intelligibilis
elephas. ꝛ dñs nr̃ ihs xp̃s eũ omnibꝫ ma
ior sit omnium pusillus factus est. q̃ hu
miliauit se factus obediẽs usq̃ ad mortẽ
ut hominem eleuaret. intelligibil samari
tanũ q̃ impositus sup iumentũ. xp̃s.n.

Spualit

Digitized by Google Original from THE OHIO STATE UNIVERSITY

uulnatus culti infirmitates suas q̃ pecca
ta portant. Interpretat autem sanitatem
custos. de quo dauid dicit. Custodiens
parvulos dominus. Ubi autem est dñs ppses. diabolus appropinquare non poterit. Elefantes
vero quicquid pruscadq; sua mouerint.
frangunt. Prede uero quicquid expresserint. ne
lud quoddam lapsu rume ingentis exam
mant. Propter feminas nunquam dimicant.
nulla enim nouerunt adulteria. Inest illis
clemencie bonum. Quippe si per deserta vaga
bundum hominem forte inuenerint. ductus
usque ad notas suas prebent. vel si aeris
tempestas occurrerit. manus blanda q̃
placida manu faciunt. ne qua tela ob
uium animal mutilant. Conflictus fortun
to si qui impugnant. non mediocrem
hinc cura saluator. Nam fessos uulnatos
q; in medium receptant.

Est animal quod dicitur castor. manu fuetum
mutus. cui testiculi medicine
sunt aptissimi. De quo dicit phy
siologus. quod cum venatorem se insequ
tem cognouerit. mox suis testiculos ab
scindit. quia in faciem venatoris eos
proiciat. sic fugiens euadit. Si uero ruces
zugerit ut alius venator eum persequitur.
erigit se. ostendit uulnia sua ve
natori. Quem cum uiderit testiculis ca
rere. ab eo discedit. Sic omnis qui nostra
mandatum domini usque ad castrationem
recedit a se omnia vitia. omnes impudicae
actus. quia ait eos a se in facie diaboli.
Tunc ille uides eum nichil suorum hinc
Spualiter

fugiens ab eo discedit. Ille uero uiuit in deo
a nomine capitis a diabolo: qui dicit. Persequ
ar prendam eos. Castor dicitur a castrando

Est animal quod
dicitur pyrr: du
o commu
nis. quorum tanta
tus est. ut si ab al
to montis ad ima demissus fuerit: corpus
eius totum his duobus cornibus sustentatur
illesum. Significat autem eruditos hu
mines qui duorum testamentorum sonantia
quicquid eis adhuc acciderit. qui quodam
salubri repentino temperare solent. ut ne
lut duobus cornibus fulti bona q̃ pretenti
uetus testamenti ac euangelice lectio
nis attestatione sustentant. Spuali

Est animal
quod dicitur hyena
in sepulcris
mortuorum habitans. corpora corporibus uel
ces. Cui natura est ut aliqui malaulus sit ali
quando femina. aliquando est masculus animal.
Cum cui spiramen rigetur. omnia uiuentia fleti ne
quent. in toto corpore circumiacento. Solinus
multa mira de ea refert. Quamuis quod sequitur
fabula pastorum. a cruce domos p̃ noctem. as
siduo audiuit adhuc uocamen quod expime
possit imitacionem uocis humane. ut illum hominem
assuma accitum nocte seuat. Omnibus qui hu
manos mentiri falsis quibusque singulis: sic solli
citatos zanes deuorat. Qui forte si uenantes
umbram eidem dum sequuntur zugerint: latrare
nequeunt uoce plena. Eadem hyena mul
tiplicione corporum sepultorum: bustum eruit. Hu
ic assimulantur filii qui ab immundo deo in
uocato uero seruierunt. postea dominus qui lux
une dedit: idola coluerunt. hoc ipsa qua
unt synagogam immundo animali. dicens. Tua
in hereditas mea: qui sit hyena. Q Spuali

Digitized by Google Original from THE OHIO STATE UNIVERSITY

cũq; g̃ nũc nos luxuriae & auaritiae se miseru
erit: hunc lrhue comparant cũ nec uiri ñ
femine sit. ad est nec fideles. nec pfidi sũt. ſ
sũt sũ dubio. de quib; ait iacob. Vir duplex
aĩo mcostans est ĩ oĩb; uiis suis. De qb;
q dñs. Non potestis deo seruire & mãmone.
Hec lrlua lapidem ĩ oculis. ñ nec nominem
dam. quẽ si q̃s sub lingũ tenuerit: fiatu
ra placere creditur. Q cũ iena qdũq; aĩal
ter lustrauĩt: mouere se nõ potest. Qua
ppt magicã sũam mẽe et physiologi pnũ
ciant. Lin ethiopie parte cort cũ leena. vũ
nasat monstrũ. cui crocote nomẽ est. vo
ces hõm & ipa pariter affectat. Numq;ĩn
quinta cõem oribũ. h; ĩ obtutũ sũ muta
cione extendit. In qre ei gingua nulla.
Deus uũ atq; pretuus. q ut nũq;ĩn retũdit
naturalit capsularũ modo claudituꝰ.

Hasin am
mal nasat
qd lõnacon
dõ. cui cauri
nũ caput.
ac dencepsꝰ corp̃ oĩne nũ nulla eqna. Cornua
autẽ ita multiplia flectu ĩ se recurrentia:
ut si q̃s ĩ eo offendat nõ nocet. Sed q̃quid
psicho illi monstro frons negat. & luus
sufficit. Nam cũ in fugã se iniit: plume
sũ uentũ fiunũ egerit. p longu nocliem
mũ tugerũ. aũ ardor q̃quid attigit adu
rit. Itaq; egerie noua sũ nouet ĩ sequitꝰ

Sunt uocantur latino sermone
eo qd multa in eo similitudo ra
cionis humane seruat. Hec cle
mentior sagaces noua luna: colunt
media & crana istant. Natura simie ta
lis est: ut cũ peperit geminos catulos: u
nũ diligat. & alterũ contempnat. Qd si ali
q̃ euenerit ut insequitur eã uenatores:
aũ se amplectit quẽ diligit. & alũ collo
portat quẽ odit. Sed dũ lassa fuit bipes e
umdo: puer uolens quẽ diligit. & portat
nolens quẽ odit. Summa caudam nõ hꝰ.
Qui figurã diabolus hꝰ. q̃ caput habet. Spiritalit.
caudã uo nõ hꝰ. Et licet summa tota ipsis
sit: posteriora tũ ei sanus turpia & horribilia
fuit. Diabolus manũ habuit: cũ est ĩ celis
angelus. Sed ipse ita dolosus fuit mũ
sensus. & pluit caudam. Totus autẽ dila
cerabitur in fine suorũ ait apls. Qũ
uiuiuet eũ dñs ihs spũ oris sui. Summa:
greca nomẽ est. id est presbis narib; vũ
a summas uel simos dicunt: eo qd suppres
sis narib; sunt. & fane feda. rugis turpi
ter follicantib; lucet. & capellarum sũt
pressũ hec nasũ. Qui oculi caudas habẽt
hec sola discreto est. mũ precluctas. Se
nosali & ipi sũt. de numero simiarũ. ethi
opie partib; frequentissime uolentes ad
saltũ. feri motu. nũq;ĩn ita manuficti
ut nõ sint magis rapidi. Et nũ simias
habent & spinges. nullo se mamus. ac
dentes: ad ferritatis oblitionem.

Sunt quã
uocãt satu
ros. facie
ad malũ gta. gesti
culans motib; in
quiete. Caluatres
toto pene aspectu a ceteris differũt. In
facie larga est. lata cauda. Ipse caput nõ est ar
duũ: sed pferre. Neq; uuuit in alto: quã
metuico. hic est suo celo.

Digitized by Google Original from THE OHIO STATE UNIVERSITY

Cerui dicti a proiceratione id est a cor
nibus. Cerata in greco cornua dicun
tur. Hi sunt serpentum inimici. Cum uo
se grauatos infirmitate pensserint spi
narum serpentes extrahunt de cauernis. a sup
ata permanet ueneni. cor pabulo reparan
tur. Omnium herbarum primo pluiderunt.
Eo nam pasti eruuntur acceptas sagittas. Ni
rantur autem fibilis fistularum. Et ictus auribus
acute audiunt. submissis. nichil. Cerui
hanc naturam habent. quod per amorem alterius pere
mutant pascua sua. a sese in carne sustentant.
Si quis in mensa summa uel in mana riuse
ant. capita eiusmodi predenarum suppon
ibus in mutuo succedentes. nullum laborem
ponderis sentiunt. Et qui loca feda inuen
unt. ea ne in eis commanent caussime cinis
hunt. Habentque aliam naturam quod post com
mestionem serpentis ad fontem currunt. et
ex eo bibentes. pilos a omnem suam uetustatem
deponunt. Que nature in membris
sese ecclie accidere egrua a peteni racione
uident. et dum pyam ista id est mundum
per amorem celestis patrie mutant. sese in ma
rie portant. id est perfectores mundi perfecto
exemplo a homs omnibus primo monent. a sustenta
nt. a si loci peccandi inuenunt. statim
insinuant. a post in oratione in christo
a post pertinata penitentia ad xpm qui uer
fons est. a fessione currunt. a prepta ei in
rientes. deposita peccati uetustate reno
uantur. Mares genus huius cum statutum
tempus ad uenerem mutant. seruunt ra
bie libidinis. femine licet pati seruan
tur. non capiunt amarum suum. Nec ipsi
loco partus suos educant. sed tenero studio
occultant. a absconditos in profundo
fruticum uel fruticum uel herbarum petum iubent
castigant ad latendum. Cum maturiunt ad
fugam robur. per cursum docent cursum. as
suescunt salire per abrupta. A ceptis ca
num latratibus. se cum uento dirigunt. ut
odor cum ipsis recedat. Si nupent omnia. propter fa
ciuus obuios se prelent sagittantibus. Et
cornibus. quod dentium sunt efficaci est ad medi
cam. Si fugare angues cupiat. utrum den
trum uel sinistrum uelis urere. Dentes non
strant senectutem. cum aut parua inuenuntur
aut nulli. Ad dinoscendum uiuacitatem.
alexander magnum torques plurimis in ceui
tum post annum centesimum capti. nec dum
sens manum preferebant. Innumeli filii sui
cinoy ab hymne dicti. ut ab inuicem eo quod
mutu matris absconditur. Aduersus uene
na mirificum est hymnuli coagulum cordis
matris sue utero. Patiuntur eos nunquam febrescere.
Qua propter efecta ex medullis ipsorum
guttura. sedant calores hominum languentium.
Legimus plurimos matutinis diebus
cerumam carne degustare solutos. sine fe
bribus longeuos fuisse. quod denuo prodentur
sumo uulnere sunt inuenti pecuni.

Est animal quod
latine dicitur
capreus. eo
quod capiter aspa. Nomen
multi a ceptis ca
pream uocant. hec
sunt agrestes capree quas greci eo quod acu
tissime uideant. dorcas appellauerunt.
Morantur in excelsis montibus. a de longinqu
quo uenientes. cognoscunt si uenatores
sunt. aut uiatores. Sicutis ihs xpi a
mat excelsos montes. Hic est ypsias a apos
tolos. sicut in cantico canticorum dicit. Ecce fra
tres meus sicut capreae uenit. saliens sup
montes. insiens colles. Et sicut capreae
in quallibus pascua dulcis nri mecum pasciuntur.
Bona opa xpiano. esse ei sunt quod dicit.
Et iuncum a dentibus in manducare. Sin
um a dentibus in bibere. Con uallia mon
tium. per diuisa loca intelligunt ecclesie.
Sicut in cantico canticorum dicit. Ecce frater
tuus meus. quitere a testo simul capreis.

Spuals.

Spu

Digitized by Google Original from THE OHIO STATE UNIVERSITY

humilitatem quoque. Quo altissima sit ad eum oculos suos respicit et ea quæ a longe cognoscit significat dominum nostrum qui omnis suarum deus est. Et alibi. Quoniam excelsus dominus et humilia respicit et alta a longe cognoscit et ea creantur et educit et regit et iudet. Et ad eum in omnibus nutus aliquid operatur et cognoscit. Denique sicut et capreæ a longe cognoscit venantem adventum: in quo psalmist multas petitiones fundens. Ecce appropinquat inimicus meus et

Capreæ bis in natali quo pascendo de alius ad alios transeunt. Bonas herbas a noxis: alios ad aquam medicinæ herbas ruminant: multa ita: ad diuinum currit. quia tacta sanat. Sic boni predicatores pascentes in lege domini et in bonis operibus qui in pastu delectantes: de iniquitate in iustitiam ascendunt. bonas sententias a malis oculis cordis eligunt et electas ruminant id est bonum pascuantur et traduntur in memoriae ruminatas. Ad prædo multitudinem ad quam ferentes recurrit et eiro sanantur. Idcoque quia bene diuinum dominum. Sicut enim diuinum ferrum a multitudine depellit et multitudinis sanat: ita qui per pressuram diabolum euacuat et precum ignoscat.

Est monoceros: monstrum multum horribile. cum occupat eleplantum: predibus cauda simile cervo. Cornu medio fronte prendit splendore mirifico. ad magnitudinem predum mirabilem ita animum: ut aliquando facile utique eum proferatur. Virgo non uenit in hominum potestatem. Et multum quod potest. Capi uero non potest.

Virus ferit dicit quod quoque suo formet fetus. qui oritur. Nam anguis eos informes gestare partus et carne quidem nasci. quo mater lambendo in membra aperiunt: hoc innatitas facit partus. Denique tertio die generat. unde euenit ut superata fecunditas informes pereat. Vipera caput in uaginam: vis marina in brachiis et lumbis. unde mulier erectus fiuit. Eius medicinam medicina non permittit. si quidem in affectu cedere et saucari multitudinem medicinibus sanari. Herle eas nomen flomus ut greci appellant ulcera subiacentes sua ut solo curent attactu. Vipera ego formicas deuorat. Hymnidi urti cibus prestant dimicarat multis pfundoribus. Nam genitura pariter quocumque loco genuerint. Cocunt non cedere in quo quadrupedes alunt: et apis amplectibus uiribus uehit humanis aliquibus copulant. Desiderium uiribus hiemps fusciat. Secreti honore uerent mares gruidas. in eisdem locis foueis. partus in prolis secubationibus diuidunt. Lunae illi pereat tempus est. Quippe uterum mensium dies liberat. in euenit ut superata fecunditas informes erect partus. Carnes parvulas edunt quibus color candidus. oculi multi. Has lambendo sensum figurant et midum ad pectora fouent. ut assuetudo morbium calefit: animalem trahunt spiritum. Iniuria albis eis nullus. Sane dicebat primus. tum matres in somnum ita audiunt. ut nec uulnibus cruentari queant. et nisi terrens latet mel sibi. Vor egresse in diem liberum tamen pacunt insolentiam lucis: ut putes obscuras cernere. Insidiantur alueariis apum matrie fauos appetit. nec aliud quam mella captant. Cum gustauerint mandragore mala: morientur. sed eunt obuiam. ne malum in primum qualescat. Et formicas deuorant ad recuperandam sanitatem. Si qui ab aduersis impugnant. fauit quibus partibus potissimum in mo

Digitized by Google Original from THE OHIO STATE UNIVERSITY

rent nec aliud enim cornua aut nares pe
nit. Cornua ut pondere defigat. Nares
ut acrior dolor sit in loco teneriore.

In India nascit
bestia nomine leu
crota quae uelo
citate precedit
feras uinculas.
Ipsa asinum fit magnitudine cerui: clum
bis pectore ac cruribus leonis capite equi
bifida ungula ore usque ad aures. Denta
locus osse perpetuo. Hec quoque ad formam uo
ces loquentium sonos emulatur.

Gerdallus a croceo colore dictus.
Gignit in nilo fluuio aialia quae
dripes in terra in aqua uales.
Longitudine pedum xx cubitorum. Denta
um ut unguium in mantrate armat. Tan
taque cutis durities: ut quinus forcium ictu
la pedum tergo repugnat: non nocet ei. Nate
in aqua. die in humo quiescit. Qua in tra
fouet. Masculas in uices femina seruat.
Huic pisces quidam seruantes hostes cristam
tenera uermium desecantes: munimunt.
Solus autem omnibus aialibus supiora oris
mouet. inferiora uero immota tenet. Sterc
ei fit unguentum. unde uetule a rugose
mercedes facies suas pungunt. fluuiique
pulere donec sudor defluens lauet. Qui
figuram portant superiore. siue luxuriosi
atque auari. qui quinus in eo superbie
nitent: tale luxurie maculent: auari
ne modo obsident: in rigidi ac uelut
stissimi in iustificationibus legis coram hominibus
sese ostendunt mercede. Nate in aqua. die in

Spualiter.

humo quiescit. qui pacem quinus luxuriose uitam
in seculo uiuere dia delectant. Consci fi
e malue corda plangunt. licet usu semper tra
hunt. assuetudo eos ad peccata. Superiora oris
mouet. qui hinc sororum primi exemplaque uiborum
piam alius in uiuo ostendunt. cum minime eor
que dicunt in se ostendunt. Deterior ei un
guentum fit: qui plerique mali ab impiis
laudant. de peccato malo. aut uelut un
guento huius mundi fauoribus excellunt. Si
cum uidere distructus peccatis malis mam
suam ad ferendum promouebit. tunc omnis
ille decor laudis uelut fumus euanescet.

Nutricha nasci
tur bestia quae
mantiora dupli
ci denticum ordine cocun
re uiribus: aliter
uis facie hominis. glauus oculis. sanguineo co
lore corpore leonino. cauda uelut scorpio
nis aculeo spiculata. uoce tamquam sibila
ut inuitet modulos fistularum. Humana
carnes auidissime affectat. pedibus sic
unget: saltibus sicut potest. ut morari eam nec
extremissima spiculata possint. nec obsta
cula latissima.

Ethiopia
mirum
bestia pa
randum nomine
bum magnitudine
simio uestigio. minoribus cornibus capite cer
uino. ursi colore. parum uillo profundo.
Hunc parandum affirmant habitum metu
uerte. cum deteriscat: fieri ad similitudinem
cauum rei primaum. siue illa saxo al
bis seu fructeto uiuens. siue oue alium
modum preferat.

Vulpis
dicitur qui
uoluptu

Digitized by Google Original from THE OHIO STATE UNIVERSITY

Est n. uolubilis prehibe. a nuqm recto tunc
se torquose amfractibe curre. Est ā fraudu
lentū aīal a ingrinosū. Cū auē estimat a ñ
inuenit qd manducat: inuoluit se in tu
lea sua ut appareat q̄si circumcata. q piat se
in tram. reuertq; flatū suū. ita ut pent
nō spirer. Iues uo undentes eā nō flamē
q̄si circumcatā: Imgīnq; ei fouis circtam:
pinat eā ee mortuā. a descendūt sessū sup
eā. Illa auē sic capit eas a deuorat. Ista
spūalī. eūdēq; figurā diabolus possidet. Omnibe
n. inuentibe secūm carnem: fingit se esse
mortuū. quos dulcq; eos int guttur suū
Inbicat. a pinnat. Spūalibe nō intis ī fide
uere mortuus est: ad michilū redact. Qui
auē uolūt exercere opa ei. mortuū. dicen
te aplo. Sciens hoc. q̄ si secūm carnē uiue
ris: morieris. Si auē spū fra carnis
mortificaueris: uiuetis. Et dicūd. Int
bunt ī inferno a fre tradent in manū gladi
partes uulpīū erit.

Est bestia
que dr
eale mg
nus ut equus. cau
da elephantis. m
gni colons. maxillis apīnis. Cornua prefe
rens ultra malū longa ad obsequiū cui
uelit mot accomodata. Neq; n. rigent. s
mouent ut uis erigit prehendi. quoq; al
terū cū pugnat. petendit. alterū repli
cat. ut si ictū aliquo alterius acumen
offerunt: acies hurtedat alterius.

Lupus
gra
diuace m
Imgīn mīa
tūsert. Lu
pos n. dicit
illuos. lucos
auē grece a mortibe appellantur: quod
rabie rapantur. qd mueneīt trun
dant. Iun lupos uocatos arbit. q̄si leopos.
qd. q. leonibe: ita sunt illis ūtutes ī prelibe
bīa q̄quod pressent nō mutet. Lupus
a rapacitate dr. bīa mereres lupus uoca
nī. q. amantū bona uastant. Rapax auē
bestia a ceruices appetēs. in pectore uel qd cu
res hīt. Iu rembe uo mutant. Collū nūqm
recto ualet flectere. Aliqū ferē unīe preda
aliqū ira. nō nūqm uertto. Lupa de mq;
mense alio ū mato qū fit tomitus catu
los nō gignit. Cui bestiuca est tanta. ut m
iucma sua predā nō capiat suis catulis. s
ī longinquo. Qd si op fūt ut predā natu q
rat. tanqm canis manuetus ad omne pas
sum pergit. ne forte sui flatus odorem ca
nes sentant. a cunglent pastores. et uentū
uadit. a si ranī aut aliquod tangendo sub
ei pede sonuerit: ipm pedem castigat morsu
aperto. Oculi ei in nocte lucet uelut lucerne.
Cui natura talis est ut si pe lōtem uide
rit: uce eripit. a despiat eū tanqm uncte
uocis ablate. dem si se pūcū sensent: deponit
ferocitatē. nō potest cantere. Solinī refert. q
plura de naturis rerū dicit. aīalis hui
uellus amatorū mēe p triguū qd dentib:
ipse euellit: si forte capi timuerit. nec hīt poten
tiā ī illo uincere detrahit. Cui figurā dia
bolus prenat. q semp humano gēn inuidet
ac magīt circuit caulas ecclie fidelīū ut mac
tet. a predat eos aīas. Qd uero gēnat tomitū
mense mau: significat diabolū in primo su
pbie motu cecidisse de celo. Qd auē manū
qubē unces hīt. nō in posterio rubē: eundem
diabolū significat prius in celo angelum
luis fuisse. nūc uo deoziū apostatā fīm fu
isse. Oculi ei in nocte lucent uelut lucerne.
eq; quedā diabolī opa ceris. a fatuus uiris
indent ee pulcra a salubria. Q ū camilos
gignit. nō ī in longinquo predā capit.
q; eos diabolus bonis rēpalibe fouet. de
quibe certus est in celestīū habibe. dū ausis
sectū prnas. qrit. Illos autē oio sequūt.

spūaliter.

spūaliter.

Digitized by Google Original from THE OHIO STATE UNIVERSITY

qui homis oppi se ab eo elongant. sicut de
beato iob legit cui omnē substantiam
pecunē et filios et filias abstulit: ut a dño
recederet cor eius. Qd nūquīn collū sui toto
corpe valet flectē: significat diabolum
ad penitudis correptionem nūquīn flecti.
Quid uo agendū est hominī cui lupus
abstulit uires diamanch: Qui uo non
sit potestatē uocaferandi: pdit animū
longe stantis. et qd agendū sit: Depo
nat homo uestimentū suū pedib: suis cō
culcandū. summēs in manib: duos lapi
des. quos ferat alterutrū. Quid mde: lu
pus audaciā sue ūtuus perdens fuget. ho
uo tutus suo ingemo: liber erit sicut in
principio. Si qualiter auē hic intelligendū
est. atq ad sup̄iorē sensū allegoriē est
dicendū. Quid uo p lupū n̄ chabolū: Qd
p hōiem n̄ pecūn: Quid p lapides nisi a
pōs seu celos sōs. ut dūm nūm significa
re poterim. Omnes n. p̄ pōm adamanti
nu lapides dicti sūt. sicut n. ūnis sūt ilr xpi in
lege uocat lapis offensionis et petra scan
dali. De quo dicit pōa. Dicit unū stanē sup
monē adamantinū. Aliqīn denuq; redēp
ti cēni: sub potestate mundi erant. uocēq;
diamanch phideranū. qīn peccātis nīis exige
nib: a deo nō audiebatū. nec p aliquē sōr
m auxiliū nobis impetrabam. Postquā
clemēs deus gratificauit nos in filio suo
deposuim in baptismo uetem hōiem cū
actib: suis. ac induim nouū q secūn deū
creatus est. Demde supim lapides in mam
ib: de quib: altium fermē qr sōs dei qui nā
ī celis regnāt cū xpo. sūt fermē alloquio.
ut si xpi aures pulsent nudus. ac uenā
nobis impetrent ceptum ne nos quē
nefandū solbat cerberus gandēs ūno in
tutu. Lupi toto anno nō amplius qīn p
dies xij. occidunt famem diu portant.
et p longa ieiunia multū deuorant.

Lupus ethiopia mittit cerbuce iniuriatos.

et tanto uarios: ut nullīm eis colorem dicunt
abē. Ethiopias lupis ppriū est. qd īsaliendo
tra inimicus hūt. qd nō magis pficiant
cursu qīn meatu. Homīes tū nūquā
impeūt. Lynna: comatu sūt. estate much.
Ethiopes eos uocant thras.

Vanis nomīn latinū: grecā ethimo
logiā hīc indent. Greco. n. cenū
dō. lucet quidā a canore latratus
appellatū existimant. eo qd insonat: vū
a canē dī. Nichil aut sagacius cambis plus
cū sensus ceteris aīalib: hūt. Nam soli su
a nōia recognoscūt. Dōs suos diligunt.
Canū sūt plurima genia. Alii ad capiendū
insequūtur feras siluarū. Alii ab īfesta
nonib: lupōr uigilando greges custodi
unt ouū. Alii custodes dōmor sūm do
minor suor custodiūt. ne forte rapiāt
ur in nocte a latronib: Etiā p dōs suis
se mortī obiciūt. Voluntarie ad prēdā
cū dño currūt. Corpus dīn suū ī mor
tuū custodiūt. et nō inquīūt. Quor certe
mo natura est certa hōies ēe nō posse.

Regnūt canes in manū suos diligere dōs: ut garannauē regē
ab inimicis captū ac īcustodia manuqu
tū: ducentī canes agnine cīo p mechi
as acies inimicor ab exilio reducerūt.

Digitized by Google Original from THE OHIO STATE UNIVERSITY

pedantes adulus resistentes. Jasone luto m
terfecto: canis ipius asynae abum media
obiit. Lisimachi regis canis flamme se inecit
accenso rogo dni sui a parte igni absumptus
est. Apio. iii. mo. primo. Fabulis dapna
tis dnm canis est abigi no poss: commitatus
in carcerem mor. pressus ululatu plenitus.
Cumque ex miseratione ppli romani potestas
ei abi fieret: ad os defuncti esca tulit: blanno
mde detectus in sylvam cadaver adnatas:
sustentare conatus est. Canis uo ubi uesti
gia leonis. cerui ne reperiri: amp ad dui
nulli sementi uenit. a quedam uiarum aptu
qd pres i plurimas semdit obuias singu
larum sementarum erodia: tantus secum ipe p
tractat uehit silogismata uel sagacitate
colligendi odoris emittes: aut in hinc parte
mox deflecit: aut in illa. aut certe in huc se
amfractu aduluit. Sz nec in ista nec in illa ingrel
sus est: s superest qd ut in ista se parte aduleri
sic falsitate repudiata. mutuit ueritate.

Sepe etiam nctis illate euidencia
canes ad redarguendos reos iudica
prebuerit. ut mutto cor. testimoni
o plerique sit credituri. nuchie fertur in
remotore parte urbis quendam crepusculo
nectatum urui: qd canis s adnumutu haberet
ciles qdam predandi studio monuisse
contentat cedis. Certo dno. tenebrosio adhuc
diu erodio: canis in alias partes secesse
rat. et iacebat in humanum cadauer. Sz cum
frequens aduenisset spectaculum uulgus. asta
bat. a canis. a questu lacrimabili: dnm sui de
flebat crumpnam. Fozte is qd nece intulat
ut se sit iudicia humanam ingenii adsach
ibi mach auctoritate psumpta. ut fit fidem
a se faceret innocentie: ad illa cercustantis
ppli accessit coronam. a uehit in scrias ap
pinquant ad fum. Cum canis sequestio pau
hsp questu dolorus: arma ulcoris assumpsit
atque apprehensum tenuit. a uehit epilogo qd
dam miserabile carmen in murmuratas: u
nuisos eiuit in lacrimas. fideq: plurium de
ulit qd illum solum tenuit ex pluribus. nec
dimisit. Denique puerilitus ille: ob mani
festum rei indicium. neq: abi. neq: minimum
arum. neq: minime aut in nunc aliam. potest
obiecem uacuare crimen: dnm qd nequi
unt refellere. Itaque qd erat difficile: ulao
ne pressus est. qe defensionem s prestare no
potuit. Lingua canis dum lingit uulnus:
sanat illud. Vice ei admodum mochi ee ferri
Catuli denique lingua: unum atq; solet ee
salutis instrumentum. Natura ei est. ut ad uo
mitum suum reuiat. mutq: comedat. Cum enim
stomachum nimia ingurgitat. carne ul aliqd tale i
ore tenes: nu indent unbin os suum aperit. at
que dum aperit alia carne assumit. ipsum qm
tenet perdit. Qui figuram in quibus dam rebus
publicatores habent: q semp amonendo atque
exercendo q recta sunt: insidias diabolo pre
bunt. ne thesaurum dei animas eipiano rapiendo
ipe auferat. Lingua canis dum lingit uul
nus. aurat. qe peccatorum uulnera cum in confessione
nudant. sacerdotum cor. recente mundant.
Interdum aqua hoc aurat lingua catuli. qe
secreta cordis sepe mundant. qe i sermone
doctorum. Dicitur admodum uiuere canis
dni ee. qe quis prest alius. sapie studius mun
gulat. crapulaq: omnibus modis uitare
debet. Nam in securitate pacis sodoma
perit. Nullo denum aditu tamento possidet
immundus hostem. qm uocat gula. Qd
canis ad uomitum redeat. significat qs
dam p pacta confessionem mentis ad pe
cata facinora redire. Qd carnem in
flumine pre aquam umbram relinquit.

Digitized by Google Original from THE OHIO STATE UNIVERSITY

significat stultos hoies ppt ambiguem igno
re ri id sepe quod ppn nuris est relinquere
vñ fit ut dñi nō ualent adipisci id qd cu
piūt: pdē frustra noscūt id qd reliquerī.
Lupus dicunt canes q̃ ex lupis ⁊ canib;
nasciunt cū int se forte miscent. Solent
⁊ inde feminine canes noctu ī siluis alliga
re ad uitandū ad tigres bestias. A quib; dñt
nasci ⁊ ex eodem semi canes acerrimi ⁊ ade
o fortes: ut ꝑ plerq; leones prosternant.

Omnib; aiantib; adam primus
uocabula indidit. appellās unū
quq; nomen ex sua institutione iuxta
ꝓdiuersam naturē cui serunt. Genere aut
unumquq; aialium ex ipa lingua dederūt
uocabula. Non autē solum latina lingua
atq; greca. aut quantūlibet gentium barbara
rū: nōia illa imposuit adam. sed illa ling
que ānis diluuii una fuit omnium. q̃ ebrea
nūcupatur. Latine autē aialia siue aiania
a ducta q̃ aiant. uita ⁊ moueri spiū. Qua
drupedia uocata: q. mq̃ pedib; gradiunt.
Que dū simulta sunt pecoribus. tū sub cura
humana nō sūt. ut cū domine. o magri.
⁊ reta. s. neq; bestie sūt ut leones. neq;
uenātū. ut usus hominū uitare possit.
Perus dicūs: omne qd humana lingua
⁊ effigie caret. Propē autē pecoris nomen
hus aialib; accomodari solet. que sūt
aut ad uescendū apta. ut oues. ⁊ sues.
aut in usu hominū ad uehendū. ut eq̃ ⁊ boues.
Differt autē int pecudes ⁊ pecora. Nam
ueteres ad uiuum in significatione omnīū
aialium pecora dicebāt. Pecudes autem
uīū illa aialia q̃ celunt quasi pecudes. Ge
neralit autē omne aial: perus. a pascendo
uocatū. Iumenta nōia inde traxerūt: qd
uīrū in laborem ul' oī suo adiuuando sūt
rando uel arando iuuent. Nam bos carpē
ta trahit. ⁊ churissimas fere gielas uomeri
tūt. Equus ⁊ asinū portant homera ⁊ ho
minū in gradiendo laborem tēpant. Vn
de ⁊ iumenta appellant. ab eo qd iuuent
homīes. Sūt ⁊ magnarū uirtū aialia
item armenta dicūt. ul' qd sunt armis apta
ad est bello. uel qd hns ī armis utiū. Alii ar
menta boues tūm intelligūt ab arando. q.
arramenta. uel qd sunt cornib; armata.
Distinctio autē est int armenta ⁊ greges.
Nam armenta equorū ⁊ boum sūt. Greges
uero caprarū ⁊ ouīū.

Ouis: ꝑ mol
le lanis. cor
pore ī me
dio planum. ab ob
lacē dictū. eo qd apud ueteres in cō nō tantū
f; oues in sacrificio mactarent. Ex his: qdam
bidentes uocant eas. s. q̃ int oto dentes duos
alios hūt. quos maxime gentiles ī sacrifi
cio offerebant. Ouis sub adiectiū hiemis
ī ꝑplebius ad escā: insaciabilit herbū rapi
eo qd ipsenuat asperitate hiemis. ut se pū
herbe pabulo farciat. qm gelu adhereat ne
oīs herba deficat.

Aries uel
a uirib;
dictus q
ueris oīib; fit for
tior. ul' qd fit inter i masculus. uel qd ūmes
in capite habeat quor ecitati pruritu in
uicem se petūt. ⁊ pugnantes cū mag
no impetu ferūt. Aries uel arietis proc
id est a marte uocatus. vñ apud nos in
gregib; masculi mares dicūt. siue qd hoc pe
a gentilib; primū aris est immolatū. ut ar
ies qd imponēt aris. vñ illud. Aries mactat
ad arā.

Digitized by Google Original from THE OHIO STATE UNIVERSITY

The Bestiary. Nos. 35–40 f. 196 *a*

Digitized by Google Original from THE OHIO STATE UNIVERSITY

Sine qr curvus est dorso. Camelus gro uerbo
curvū significat. Hos: Iuces ꝛ alte regiones
mittūt: sc arabia plurimos. Lucri ca
melos fortissimos mittūt. Iuceri ꝛ arabia
plurimos gignat. Vbi ī hoc differt: qd a
rabia bma tulerā m dorso habent. sc nulla
bacam. Hi nūqm p pedes arterūt. Sūt
enī illis ungues quib: dā palmum maius
uestigia carnulenta. vñ ꝛ ziria ? lales
ambulantib: nullo fauente pūcio. ad
mūi insistendi. hūt īdup ministerū. sc
alii hoīn ferendo accomodant. Alii pernicio
res. sc illi nō ultra nūstū pondera recipiūt.
nec ulli amplius qm solita spacia uolunt.
Et rei gestu e capitine effrenant. adeo ut
sentant: cū uenēm requirunt. Odēt eqm
grei. Sunt ī p triduū tolerant. Vbi cum
crasio bibendi data est. tamū iplentur
qntū ꝛ sacet desideria pcita: nī futura
die pūt. hiulentas aqs captant: puras
refugūt. Denq n obscenosq: hūt fūt:
ipi assidua pulcaē humū cerrant ut tur
bdēt. Durant ī annos centū. Si fuerit ī ssa
tu m pegrina: m solencia mutan aeris
mores trahent. Ad bellū fem me ꝑparā
tur. Inuentūq est ut desiderū eis coitio
nis exercarēt. Putāt n. fieri ua hiches.
si coitib: arceant.

Homo
dari
grei
est camelo: q
de stature set
uelocior. vñ ꝛ nomen hūt. Nam dromos
grece: cursus ꝛ uelocitas appellat. Centū
m. ꝛ ampli milia: una die pgere solet. Od
aīal sicut ouis ꝛ bos. ꝛ camelus rumi
nat. Ruminacō auē ducta: a rumina
gutturis eminēte parte. p qm dimisis
ab: a ceteris reuocat animalib:

Asin et
asellu

a sedendo ductus. q. assedus. sc hoc nomē quod
magis equus quem delinit. ideo hoc aīal sup
fūt. qr pensiqm equos capent hoīes. huic
presidere cepēt. Animal quipe tardum
nulla racone tentes. statim ut uolunt sibi
homo substraunt. Asinos archadicos deos:
eo qd ab archadia primū uecti fūt magni
ꝛ alti. Asinoq: auē asellus onagro. plus ne
cessarius est. qr ꝛ labrem tolerat. ꝛ negli
gencā propr morū nō recusat.

Onager
interpre
tat asin
ferus. On. quipe:
asinū uocāt gre
ci. agamos feros.
sine onagros: hos affinia sūt magnos ꝛ in
domitos: ꝛ in deserto uagantes. Singuli
masculi feminar gregib: pūt. Nascen
tib: parulis: zelant testiculos eorū ꝛ eor
morsu detruncāt. Od cauentes matres:
eos ī secretis locis occultant. Hiulologus
dicit de onagro. qr uicesimo quinto die
mensis marcij. duodecies in nocte rugit. ꝛ
simulat in die. Et er hoc cognoscāt eqm cursū ꝛ
minus horarū diei uel noctis. a rugitibus
onagri: singulas cognoscūt horas. F igu
rā huī diabolus sūt. qui cū fecerit noctem et
diem coeqre. ꝛ pplin q ambulabat ī tenebris
qm ad deū. ꝛ coeqri fidei nostre. sicut coeqt
nox cū die: ideo rugit nocte ac die. p singu
las horas quer eēs escā suā. Non. n. rugit
onager: nisi pabulū desiderās. vñ ī apls.
Adūsarī ī nr diabolus tanqm leo rugi
ens circuit querens quem deuoret.

Digitized by Google Original from THE OHIO STATE UNIVERSITY

Sequi dicti. eo q' qui quadrupedes tum
gerant equabant. pariesq; forma-
tiles cursu copulabant. Calabri
lus autem a cauo pede des. ppt qd gradiens
ungula pressa terra excauat. qd relicq alia
animalia habent. Inde et sonipes: qd pedibus sonat.
Virtus equor est multa. Exultant in capi
dorant bellum. exultant sono tube ad pliu
uere accensi ad cursum pugnant. Dolent cu
uncti fuerint. exultant cum uicerint. Quidam
hostes in bello senserint: adeo ut adusaria mo
ti petant. Alia i ppos dnos recognoscunt. obli
ti mansuetudinis: si dni mutentur. Alia pec
dnm: nll in dorso recipiunt. vni exemplu dabi
mus. Alexandri magni equus bucephal dicti
tur de aspectus torpitudine. siue ab insigni
qd taurinum caput armo habet. seu qd e fro
te ei. quedam cornuulor mine ptuberabant
cum ab equino suo alias in mollitie secernitur
accepto regio statu. nemine unqm preter
dnm uehere dignatus est. Dicunta ei in
prelius plura fuerit. quibus alexandrum crude
lissimis iaculis: sospitem oppe sua extulit.
Equus gallicus nll in dorso recepit. Re
gem scotor singulari iaculine interceptum
cum adusarii uictor spoliare uellet: ab equo e
ius calabr: mortuq; ei est lacerantis. Nec
medo uel licomede rege interfecto. eq ei iecha
uitam expulit. Cum prelio amicus gra
latas subegisset. in cuiusdam nomine dicitur q
ante ceciderat equum mulcuit pugnaturus.
Isq; adeo spernit mutatos: ut de sua iniu
ria pecta aliq equum affligeret. In hucemo
di animalis genere. etas est longior maribus.
Legimus in sane equum ad annos. lxx. uixisse. No
tamus in adulum oppidum nomine equum ad gre
garia uenerin duxisse ad annos. xl. Q' q
rum libido extinguit nubis tonitis. In
pullorum partu amoris nasci uenefitum
qd in frontis prefert olim fuluo colore ca
ricis similis yppomenis nominatur. Q si
pullo ultra preferet fellitando quo eqs amor
fuit spreq; maioris: eo profundi maris mer
sitant in bibendo. Infectus uel morientib
dnis: lacrimas equi fundit. Solum in equum
dicunt ppt hominem lacrimare: et doloris affec
tum sentire. Unde et incentaurus equor et
hominum natura permixta est. Solent
enim ex equor uel mestitia ul' alacritate
euentum futurum dimicatum colligere.
Hecques opio est in generosis eqs ut ar
uum uectis: qd. iniq expectant. forma. pul
critudo. meritum. atq; color. Forma: ut
sit ualidum corpus et solidum. robor. quemes
altitudo. latus longum. substrictum. magni
ni et rotundi clunes. pectus late patens.
corpus omne macularum deuitare nodosum. pes
siccus et corpus eqno solidatus. Pulcitudo.
ut sit exiguum caput et siccum: pelle que ossibus
adherente aures breues. oculi magni na
res patule et erecta ceruix. coma densa et
crudi. ungularum soliditatis fira rotundi
tas. Alacritum: ut sit alacr audax. pabulis alacer
trementibus membris. qd est fortitudis in
dicium. Quinq; er summa quinete facile agita
tur. et celitata festinatione non in difficile re
ncat. cursus autem equi in auribus intelligi
tur. ut in imbrus tremunt. Color. Inc pri
pue spectando est. bladius. aureus. rosei
us. mixte cum. gilnus. ul' fuluus. glau
cus. scutulatus. cum candido. albus. gut
tat niger. Sequenn autem ordine uarius
et nigro bladiq; distinctus. reliquus
uarius color. ul' nimeratus deterrimus. Bad
inn autem annq ualidum declinat. eo qd
mit certa animalia foeda uadat. Hic est spu
dix que frenicatum uocat. et des a colore pal
me qm sypm spudicen uocat. Glaucus
uero est: uelum pictos his oculos. quodam
splendore pfusos. Gilnus autem melior
color est fuluibus. Guttat: albus nigris
minutis punctis. Candido autem
et albus: minute s differunt. Nam albus cum

forma.

pulcitudo.

alacritum.

Color.

Digitized by Google Original from THE OHIO STATE UNIVERSITY

quedã pallore est. Canidus uero est mucus &
purus huic pfitus. Canis dicitur: qr er canidus colore & nigro est. Stimulatus est uocatus: ppter oculos quos habet canidos: id est purpureos. Varius: eo qd uias habet uariis colorib. Qui autem albos tibi pedes habet. perhappellant. Qui fronte alba: stellatus. Cervus est: que uulgus gauarie dicit. Dorcus autem dicitur: qd sit color ei & de asino: id est merens. Sunt autem hi agresti de genere oxii: quos eqferos dicimus & pinde ad urbana dignitate tuistere non possunt. Mauronius est. Nigrum. n. greci mauron uocant. Mauri uero equus hyeniq est. que uulgo hyenum uocat. Teredos autem dicunt: eo qd uelerent redis. i. ducerent ut qd uias publicas currant. p qs & redas solui uerat. Quorum tria genia sunt. Vnum generosum pelitis. & homib: aptum. Alterum uulgare atq; gregarium ad uehendum non ad equitandum aptum. Tertium: er permixtione diuersi generis natum. qd si dicit bigenium. qr er diuersis nascit. ut mulus. Mulus a greco tractum uocabulum habet. A greco. n. hoc uocat. ut quod iugo pistorum subactus: tardas molendo ducat in grecum molas. Iudei asserunt qd neqs esau equarum greges ab asinis in deserto ipse fecit primi ascendi. ut multorum inde noua et naturam animalia nascerentur. Industria quippe humana diuersum animal contulit. Onagros ipsi ad hoc admisso: et ad asinas. & ipsum illuminati repisse cubitum: ut er his uelocissimum asinum nascerent. Sicq; adulterina permixtione genus aliud reperit. Sicut iacob et naturam colorum similitudines pinxerunt. Nam tales fetus oues illius accipiebant: quales uirgas arietum desup ascendentium in aquarum speculo explabant. Denique hoc ipsum in equarum gregibus fieri ferunt: ut generosos obumbrant equos ut sibi accipiendum quo eorum similes accipere & creare possint. Nam

& columbarum dilectores: depictas ponunt pulcherrimas columbas huiusdem loci quibus ille usant. quo rapiente usu similes generent. Inde est qd quidam grauidas mulieres uident nullos mirentur pulchrios animalium uultus. ut cenophalos. & simias. ne uisibus occurrentes similes fetus pariant. Hanc. n. feminarum ferunt esse naturam. ut quales pspexerint siue mente accipiunt in extremo uoluptatis estu dum accipiunt. talem & sololem pareant. Etenim animalia mutu uenereo formas extrinsecus sumunt ut mutus. Eorq; sanata tipis. rap species eorum ipsam qualitatem. In animalibus bigenia dicunt: que er diuersis nascuntur. ut mulus er equa & asino. burdo er equo & asina. Vnde: er aquis & pecus Gymnus er oue & hirco. Mulus: er cap & ariete.

Est autem dux gregis. Musio appellat: qd muribus infestus sit. hunc uulgus catum a captura uocant. Alii dicunt qd captat. i. mordet. Nam tamo acute cernit: ut fulgore luminis noctis tenebras superet. vnde a greco uocatus. i. ingenuosus.

Mus: pusillum animal. a greco nomen est. Quod quod uo trahit er colatum sit. Alii dicunt mures: qd er humore sire nascant. hyis impleniluuio tecum crescit: sicut quidam maritima augent. que rursus minuente luna deminuit.

Mustela dicitur. q. mus longus. Nam telon greci longum dicunt. hoc ingenio suidola in domo ubi habitat. cum catulos genuit. de loco ad locum transfert. mutatq; sede locat. serpentes. ac mures persequitur. Quo autem

genia equor.

Digitized by Google Original from THE OHIO STATE UNIVERSITY

carū grēia fūt. Altera n. est silvestris dis
tans magnitudīe. Hanc grēa jtēdā uo
cant. Alta m domib⁹ obtrans. Q uīdā
dicūt eas aure rapr. q aure grēare. O
cunt ā pte medtane. ita ut ū fortē cauſ
fūt eor fetus. si mueniri potūnt: red
uīnos faciant. Significat autē aliqn
tos. qui libent quidem audiūt dicūmi
ūbi semen. h amore frenarū rerū deten
ti: pter mittūt q dissimulāt q audierūt.

Spualr.

Galpa dicta: quod
fit dam nata ce
citate pretua re
nehrs. Est n. absq oculis. semp ūnā fudit
q humū egit. q radices sūter frugib⁹ co
medit. Quod grēa aphala uocant.

Rinus aīal est ce
spinus coopertū.
Qd exinde dī no
minatū: eo quod
sīugit se qn spi
ns suis clauditur quib⁹ undique ptectus ?
ceta infidias. Nam datum ut aliqd sen
sent: pmū se subiugit. atq in globum
qūsus: in sua se arma recolligit. Hynus
prudencia quēdā est. Nam dū absaderit
unā de unte. sese uolutat supnū sup eā.
q sicē echidnē natus suis. O unt ā echin
dem q echin futuri pnō. gemmas sibi
repirandi uias munit. ut qn bycē fla
turū collegit: septentrionale obstruat.
Qn nothū cognouit: detegē aeris nebu
lā ad septēntrionalem se ferat. ut flat
declinet obuios. q e regione naturos.

Formica tres
naturas hīt.
Prima natura est:
ut ordinate ambulet
q una quēq carū grana tenulet i ore suo.
q hec que uacue fūt nō dicūt. Ante nobis
de gēnis uīrīs. h uadūt p uestigia por
usq ad locū ubi frumentū inuenīt.

Spualr.

q affert frumentū i cubile suū. A ec ad p
dentū significacōem dicta sufficant.
q sicut formica: ita q gregant unde re
munerent in futuro. S ecūda natura
est. qū recondit grīa in cubile suū: dum
dat ea i duo. ne forte planta infundant
i hieme q grīm mēt grana. q fame s pect.

Spualr.

Sic q tu homo ūba uetis q non testa
mentū dnūde. i. discerne inter spualia
q carnalia: ne litēa te occidat. qm lex
spualis est. sicē aut apls. Iūa. n. occidit. spi
aut uīficat. Judei namq solā lītēam at
tendentes q spualem intellectū pterimp
nētes: fame necati fūt. Q ernia natura
est. tempore messis ambulat int seg
tes. q ore cognoscat an ordei sit spica: an tri
tīcū. Si fūt ordei: ūū sit ad alia spicā. q ado
rat. q si senserit q tritica est: ascendit i sū
mitate spice. q tollens inde gnū portat
i hīnaculū suū. Ordeū. n. brutor aīalū
est alb. vīū duat iob p tritico pdūt in ordē
um. S ic dicūt heretici q ordea esse fūt qui
abiecende: q dūrtumpūt q inter fīnūt aīas
hominū. Fuge g christiane: omnes heretic
q ore dogmata falsa. q mimica fūt ūitati
dicit. n. scriptura. Confer te ad formicam
o piger: emulare uias eī. q esto illa sapien
cior. Illa. n. nullam cultura possidet neq
n. q se agat hīt. neq sub dno agit quē
admodū ppanat escā. Que de tuis labori
bus messem recondit. q cū tu plerumq
egras. illa nō indiget. Nulla fūt ei clau
sa horrea. nulle inpenetrabiles custodie
nulli inuiolabiles aditus. spectat custos
furta que phibere audeat. aspicit sua
dampna possessor. nūquid uiducat. Nigro cō
uectat agmine preda p campos ferrēt
semite commatu uiam cū. q q pprehendi
angusto ore nō possūt. humeris gran
dia frumenta tradunt. Spectat hec dns
messis q erubescat tā parca pe iūdustē
negare q prendia. Nouit ā formica ex

Digitized by Google Original from THE OHIO STATE UNIVERSITY

plorare secretatis tempa. Nam cū aduer
terit maledictos ymbre fructus suos hu
mescēt. explorato diligenter aere qui iugē
posset seruare tempiem: aduos reserat
suos. et de cauernis foras suis humis er
portat. ut iugi sole pīa fruēnta succenē.

Denique aut nūquid illis diebus omnib
rumpit de nubib ymbres indebis: cum
fruges suas hoteris pīs formica recōd

Tunc aut
nom
auū: si geū dnūsū. Nam sicut fercie dif
ferēt s. ita et nature dnūsitate. Nam ali
e simplices sūt ut columbe. Alie astu
te: ut plur. Alie ad manū se subiuncunt:
ut anapitres. Alie reformidāt: ut gar
riantes. Alie hominū cōsacē delectā
tur: ut hirundo. Alie i desertis secretā
tā diligūt: ut turtur. Alie solo semp
ne pasciūt repto: ut anser. Alie car
nes edunt et rapinis intendūt: ut mil
uus. Alie gregatim gregatim volāt: c
ut sturni et coturnices. Alie solitage et so
litarie pīt insidias deīdanch: ut aquila
et anapitres et quecūq; ita sūt. Alie uocib
strepūt: ut hirundo. Alie cantus dulcis
simos edūt: ut agū et merula. Alie sūm
uoces hominū imitanē: ut psittacus.
et pica. Et alie sīe genē: ita et moribz i
numerabiles. Nam et volucrū qī gia
sūt: enumerare quisq; nō potest. Neq; n.
studue et miche et ethiopie deserta qs pene
trare potuit: qui earū genū uel diffras
nosz. Aues dicte: eo qd in as rectas
nō hīnt: sp pauia quecq; discurrūt. Alie
eo qd alis ad alta tendūt et ad sūmma
remigio alarū ascendunt. Volucres
a volando. Nam unde volare: inde et
ambulare dicūs. Vola n. dī mecha pars
pedis. sine manū et in aubz mecha ps
alarū est: quarū motu pēne agitant.

inde uolucres. Pulli dicūr: aūū omnium
nati. sz et aīalium quadrupedū nati pul
li dicūr. et homo parvus pullus. recentes
g nati pulli: eo qd pollui sūt in qb; pen
ne p ordinē fiere uolandi et hinc usum
uocare aut ale: qd hīs aues aplerus alēt
ac foueāt pullos. Penna a pendendo. i.
a volando dicta. dū pendere volucres
in pennarū auxilio mouent: qn se ac
ri mandant. Pluma: q. pilumna. Nā
sicut pili i quadrupedū corpe: ita plu
ma i aubz. Aui nōia multa a sono
uocis habent ēe apōita. ut grus. corvus.
cigū. bubo. milvus. ulula. cuculus.
graculus. et cetera. Verietas in uocis ean
dem quid omnes nominarentur:

Quia
la:
ab
acumine o
culoz uocata
Tanti n. dī
ēe ptuti ut
sicq maria ūn nobili pennia ferat. nec hu
manus pateat obtutibz. cū de tanta sb
limitate piscicules natare uideat. ad tor
mentū instar descendēs rapta predam ad
litus pralat. Cū uo senūt: grauant ale
ipsius. et obtuitum eā caligine oculi ei: tunc
querit fonte et ita cū euolat i altū. usq;
ad aerem solis. et ibi mendat alas suas.
sili et caligiem oculoz eruit i radio solis.
tūc denū descendēs i fonte. ita uice subin
git se et statim renouat i multo iuniore
alarū et splendore oculoz. Sic et tu homo q
uestimentū ifēs uetus. et caligāt oculi cordis
tui: quere spūalem fonte deū. et celestia mē
tis oculos ad deū q est fons iustice et tūc re
nouabit sīe aquile iuuentus tua. Asseruntur
qd pullos suos radius solis obtenat. et i medio
aeris iugue suspendat. Ac si qs repulso
solis lumine intrepida oculoz aciem i of

spūalit

Digitized by Google Original from THE OHIO STATE UNIVERSITY

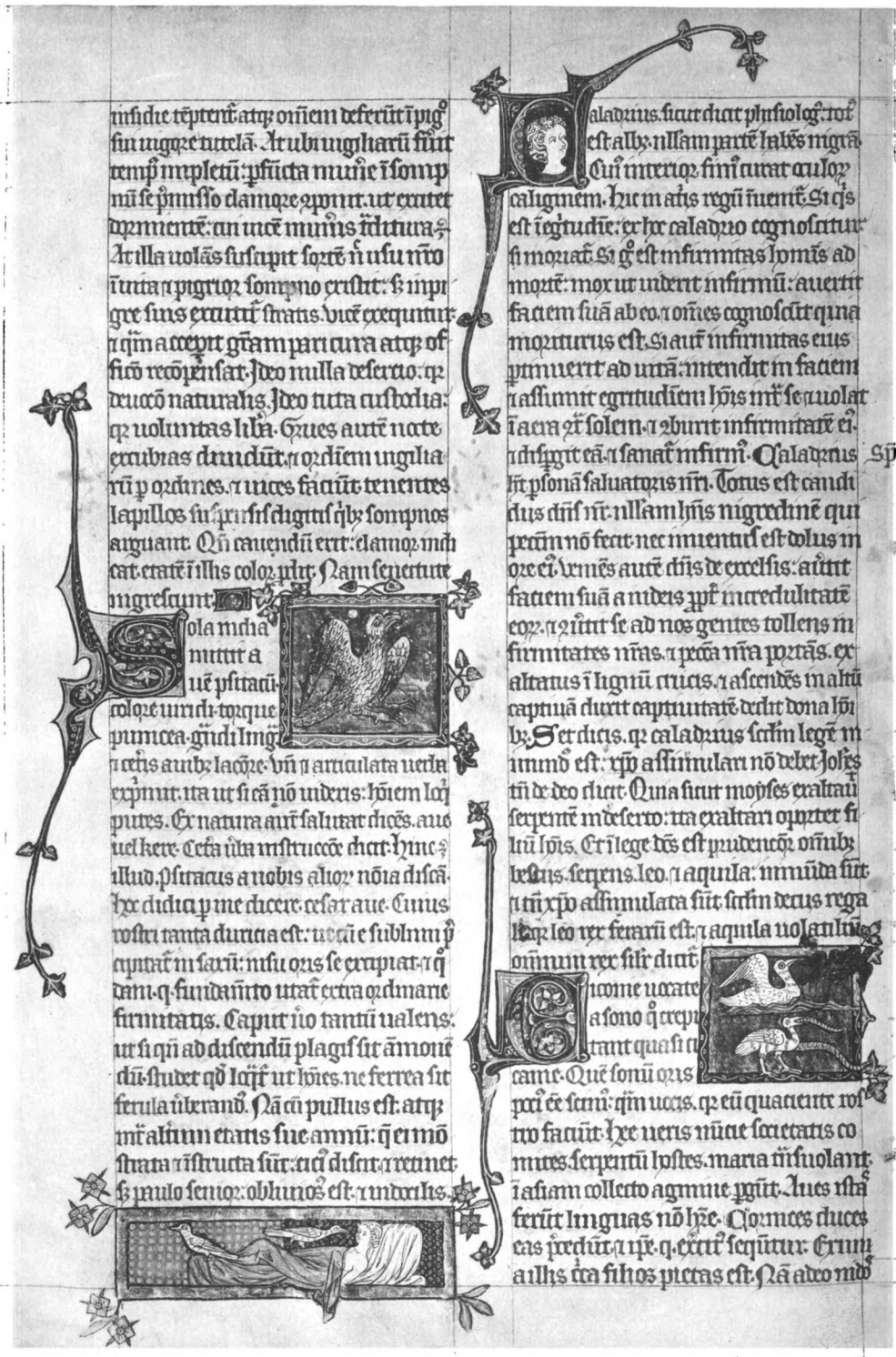
fenso ingore mutuenti seruant: is plus quod
ultra nature demonstrant. Quid uo lumi
na sua radio solis inflectit: q. degeni a in
digni tanto patre reuocat. ñ estimat educati
one digni q̃ fuit indigni suscepto. Non g
cũ arbitrate nature sed nutrien integritate
deprimat. Nec q. filii abdicat: sed q. alienũ re
cusat. Hanc tũ ut qbdam indet regalis a
uis in clemtiã: plebeie auis excusat cle
mentia. Auis aut fulica non est. q grece
dicit fene: susceptũ illũ sue abdicatũ sibi nõ
agnitũ aquile pullũ cũ sua ple enectit
et nutrisset suis. et eodem quo ipos fetus
matre sedulitatis officio. et pari nutrimõ
subministratõe pascit et nutrit. Nos aute e
conte facimus. qe auis pdta alienos nutrit
pullos. nos uo nros nutrimus crudelitate pa
rentũ. Aquila uo si pietate nõ. q. filii pietate sed
q. degenerem nõ recognoscat. Nos qd pri est
quos nros recognoscimus abdicamus.

Vultur a uo latu tardo nomina tus putatur: angustiudi quippe corpo ris precipites uolatus nõ sit. Vultures aut sicut aquile ñ ultra cadua senescũt. Alius quippe uolantes in ea q monetũ obscu ritate celant et alto illi aspiciũt. Negant aut uultures indulgere aut rubrum et in gali usu nupialis copule sorte miscen atq; ita sine ullo masculo aut pe semi ne: et sine aut incõe generare. Natosq; ex his in multa etatis longeuitate pre dere ut usq; ad centũ annos uite cor ser ues pducat. nec facile eos angustia cu finis excipiat. Quid aut q nra solent arridere in misteria cũ auctiũt qd ugo generant. et ipsi ly. semi in uipte cui pudo rem nulla uni aut aucto tenia assi existimãt

partũ. Impossibile putat ideo matre: qd in uulturib; possibile nõ negat. Auis sine masculo parit. et qe desponsata maria ugo peperit pudoris ei facitũ questionẽ. Nõne adhuc qd dñs et ipa natura etiã astruent ueritate: Vultures mores ho minũ signis quibus dã annũiare et fuere runt. Quoq; indicio dari qdam atq; istruc tus sit ut cũ bellũ iacinabile mte se adhise aues instruat: multo pducte uolucres sequũt agmine. et eo significet qd multi tudo hominũ casura sit bello. futura preda uulturib;.

Grues de ipa uoce nomen sumpserũt. Tali n. sono sui uocãt. Nec pigui erit meminisse qtenus exper dices suas dirigãt. sub quodã sig no mutuae eũt. et ne pgentib; ad destina tã tram. uis flatuũ remutatur: arenã deuorant. sublatisq; lapillulis ad mo deratã gũitate sublevant. tũc ascendit ã altissima. ut de excelsior speculam tueant. qs petũt tras. Hee aut dũ pe rant: uiã serunt ordine lusato. ri dens meatu: pcert cauas. volat desi dia castigat uoceq; cogit agmen. Ca ubi obraucata est: succedit alia. Con cors cura omnium pfatigatus. adeo ut si q defecerit aegrotat in uise lassatas q; sustollant usq; dũ iures eno recuperen tur. Grues i nocte solitã circum custo diã. Disponũt custodes ingles et ce teris aliis gregis quiescentib;. a lue tueantur et exploãt: ne q ex parte

Digitized by Google Original from THE OHIO STATE UNIVERSITY



Solamicha
nuntur a
uē psittaci
colore uirridi. tyque
purpurea. gūdi lmg
ri cetis auib: lacore. vñ ꝗ articulata uocla
expnunt. ita ut si eā nō uideris: hōiem loq
putes. Ex natura aut salutat dōēs. aus
uel kere. Certa ista instrucōe chant. hyme
illud. psittacus a nobis aliorū nōia discā
hre dicta p me dicere. cesar auc. Cuius
rostri tanta dūrīa est: ut cū e sublimi p
cipitat in saxū: nisu oris se erigat. ꝗ q
dam. q. fundamento utat certa ordinare
firmitatis. Caput uo tantū ualens:
ut si qū ad discendū plagis sit ā monē
dū. studet qd loqt ut hōes. ne ferrea sit
ferula uberando. Nā cū pullus est. atq;
mr alium etatis sue annū: q̄ ei mō
strata ꝗ instructa sūt. ꝗ dicit. ꝗ reuuet
si paulo senior. oblitus est. ꝗ uideris.

Caladrius. sicut dicit physiologus. tot
est albus. nullam partē habēs nigrā.
Cui interior finis aurat oculorū
caliginem. hic in atis regū iuenit. Si q̄s
est in egritudine: et hic caladrio cognoscitur
si moriat. Si g̃ est infirmitas hominis ad
mortē: mor ut uident infirmū: auertit
faciem suā ab eo. ꝗ omnes cognoscūt qua
moriturus est. Si aut infirmitas eius
pmuerit ad uitā: intendit in faciem
ꝗ assumit egritudinem hōis mr se uolat
in aera qt solem. ꝗ abiunt infirmitatē ei.
ꝗ diuigit eā. ꝗ sanat infirmū. Caladrius Spiritus
sit pson̄a saluatoris nri. Totus est candi
dus dūs nr: nullam hōis nigredinē qui
pecūm nō fecit. nec inuentus est dolus in
ore ei. Verbis autē dūs de excelsis: auert
faciem suā a uideris ppt incredulitatē
eorū. ꝗ ruūt se ad nos gentes tollens in
firmitates nras. ꝗ pcā nra portās. ex
altatus in lignū crucis. ꝗ ascendēs in altū
capiuā duxit captiuitatē dedit dona hō
ibus. Set dicis. q: caladrius secūm legē in
mundo est: xp assimulari nō debet. Joses
tū de deo dicit. Quia sicut moyses exaltauit
serpentē in deserto: ita exaltari oportet fi
lū hōis. Et in lege dēs est prudentior omnib:
bestiis. serpens. leo. ꝗ aquila: in mūda sūt
ꝗ xp assimulata sūt. secūm deus rega
lis. leo rex ferarū est. ꝗ aquila uolantiū
omnium rex sūt dicit.

Gnome uocate
a sono q̄ crepu
tant quasi ꝗ
cante. Que sonū oris
pcū ēe sonū: q̄m uocis. q: eū quaerentē rol
tro facūt. Hyre ueris nūcie secretatis co
mites. serpentū hostes. maria ñ uolant.
in asiam collecto agmine pgūt. Aues ista
ferūt linguas nō hēe. Quomnes duces
eas precūt. ꝗ ipse. q. exerit sequūtur. Et nun
a illis ira filios pietas est. Nā adeo mō

Digitized by Google Original from THE OHIO STATE UNIVERSITY

ipsius fouet: ut assiduo imbibitu plumas
euiant qintū aut tempō impendēt in fetu
ḡ educandis: q manis. tantū q ipe sun
ce a pullis suis alimentur.

Olor est auis qm̄ grece agnū uocat.
Olor aut dr: qd̄ sit totus albus
plumis. Alis. n. meminit et agni
mgrū. Olo. n. grece: totū dr. Cignū aut a ca
nendo est appellatus. eo qd̄ carmīs dulce
dinē modulatus uocis fundit. Ideo aut
eū suauē cantē dicūt: qd̄ collū longū q m
flexū hī. q necē est eluctantē uocē p longū
q flexuosū uarias reddere modulationes. fe
runt aut in hyperboreis ptibus prime uiri
relis olores plurimos aduocari. aptesq; ad
matū ꝛmere. Olor aut latinū nomen est.
Nam grece dicūt agnū. Nam ante uo hūc s
bona pognosim facere dicūt. sic enim hanī
art. Cignus i auspicis semp lentissimus
ales. Hūc optant naute. q se nō mergit
in undis.

Est auis
que dr
ybi. vol
uo suo pingās
a nū. Hec seqen
tum omis uirū. q
moriuntur. q ex eis gratissimū abū pulli
suis reportat. Nā ma aqm̄ mgredi timet:
qe naturāl naturā nesciat. sz nocta lit die
noctuq; obumbulat. quietes aut moriuq;
psiculos. aut aliq; cadueta que ab aq
Spualit. ecta fūnt foras. significat aut carna
les hōes q̄ moriferis opib; quasi estas u
tunt. quib; miscere aīe mutunt ad penā.
Tu uo xpiane q̄ aq spu scōq; renatus es:
mgrede ad spuales aqs mysterioꝝ dei. q m
de fonte i mundissimos albos. quos e
mundat apls dicēs. fructus aut spi
est caritas. gaudiū. pax. patientia. lō
ganimitas. q ceta. Nisi sol q luna ex
tenderint radios suos: nō lucet. volucres
ni extenderint alas suas: uolare nō po
tert. Sic g̃ tu homo si te signo crucis ñ
munies. geminecq; dilectōis alas nō
extenderis: ad quietissimū portū celestis
patrie p medias mūdi hui procellas ūsine
are nō poteris. Denq; cū moises eleuaret
manū suas: superabat israel. Cū uo remitteret
manus suas: superabat amalech.

Est auis
qd dr
assida.
qd̄ grece strutho
melon uocant.
latinū uo struc
tion. Est quid pī
nas. sz nō uolat. Pedes aut sūt camelī simi
les. Cū uo uenīt tempō ut oua sua pariat:
eleuat oculos suos ad celū. q intendit su illa
stella que dr ūgilia apparet. Nō. n. ponit
oua sua ñ qm̄ oriat illa stella. Qm̄ aut under
ca mensē ūmū ipam stellā. fodit in tā
ubi ponat oua sua. q cooperit de sabulo. q
ascendent de loco illo: statim obliuiscit
eoꝝ. q nūqm̄ in redit ad oua sua. Tranqlli
tas quid aeris q tempies hr pstare indet.
ut estate calefā arena excoquat oua sua.
q educat pullos. Sic g̃ assida cognoscit tē
pus suū q obliuiscit posterorum suo. ac
arena postponēs sequit celestia: qm̄to ma
gis o homo d̄ ad hrarū supne uocationis
tendendū est: ppt quē ds homo fēs ?. ut en
per te de potestate tenebrarū q collocaret ō
q̄ ptib; ppli sui in regno gloriae suae.

Spualit.

Est uolatile fu
lica. satis in
telligibile.

Digitized by Google Original from THE OHIO STATE UNIVERSITY

Spualiter

Leo mari
tima auis
est. q̃ i littoribus
ferus suos edit sol-
ita ut leones oua
sua deponat. medio fere luce ms. Nam in
tempo fouendis sit deputatū pertubo. qui
mare insurgit mare littoribus que uel ni
cor fluctus illidit. quo magis repriment
placidiores sollempnitate anis huius eluce
at gra. Nāq; ubi undosū fuit mare. po
stus ouis sūto mutescat. omnes cadūt p
celle uentorū flatū auraū mutescūt. ac
placidū uentos stat mare: dom ouia fouet
at aleon sua. Sepe aut dies fere fuit. qbus
deuursus educit pullos. fetoq; absoluit. Ih
co alios q̃ bis. adhuc nūdum dies. q̃ cumulat
partus suos dom mepiāt adolesce. Nec
miteris tā exiguū nidū tū temp. cū ab
soluto ferū tā pulcro ducū sit. Cantam
aut gram mungula auis dum id ul
tā sit. ut los. cum dies nauit psuptr sere
mitatis obseruet. qs. aleonidas uocant.
qbus nīs mor pellose repstans lowe scat

Fenix arabie auis. dicta q̃ colorem
fenicium habeat: uel qd sit in toto
orbe singularis. unica. Hec q̃ngē
tos ultra annos uiuēs cū se uidet senuisse
collectis aromatū ūgulis rogū s̄ instruit. et
ad radiū solis alarū plausu uolumina
rū s incendiū facit. secq; uritur. postera die
die: nouā anis de cinib; suis surgit. Hanc
figurā gerit dīs nr. ut qr q̃ dicit. Potestā
tē habeo ponendi aiam meā et rursū sum
di eā. Si ergo fenix mortificandi atq; uiui
ficandi se potestatē hīt. cur stultus homines
nasam in uiro dei. q̃ uerus dei filius est. q̃
dicit potestatē habeo et. Descendit namq;
saluator nr de celo. alasq; suas suauita
tis odoribus nouis et uetus testamēti reple
uit. q̃ ara crucis sepīm deo pū p nobis op
tulit. et tria die resurrexit. Fenix q̃q; auis
ī loco arabie philē degere. atq; eā usq; ad
annos q̃ngentos longeua etate predere.
Que cū s finē uite ēe adūtent: facit s the
cā de thure. et mirra. et ceteis odoribus. ī qm im
pleto uite suē tempe mitit. et moriē de cui
humore carnis: ūmis exurgit. paulatī
q; adolescit. ac pressu statuti temporis in
dūt alarū remigia. atq; in fuporis a
ius spēm formāq; reparat. Occeat g̃ nos
hec auis ut exemplo sui resurrectōem credere
que et sū exemplo. et sū rationis. preporē ipsa s
in signia resurrectōis instaurat. Et utq;
aues ppt hōies sūt. nō hōies ppt auem. Sic g̃
exemplū nobis q; auctor et creator auiū
sōs suos in ppetuū pire nō pmit. Qui au
tē unicā pire nō passus resurgere eā
sui semine uoluit reparari. Quis g̃ hic
annūciat diē mortis ut sanat s thecam.
et impleat eā homis odoribus atq; ingrediat
ī eam. et moriat illic. ubi odoribus gtis fetor
finis possit abolei. Iac et tu hō t thecam
et exspoliās te uetem hōiem cū actibus tuis
nouū induc. Theca tua et uagina tua
est. q̃ te ptegat et abscondat ī die malo. vis

Spualiter

Spualiter

Sunt qe theca pmaō

Digitized by Google Original from THE OHIO STATE UNIVERSITY

Salomon lgus
qui in arabica
ius. pnde ta
uenata: qd in excelsis
nemoribus tegit indos
ex fructibus omnium
qui non possunt ibi hō
nes ascende ppter amoris
altitudinem fragilita
tem. Eos enim indos plu
bus appetit iaculis. sic omnia illa de
ponunt. prius amplioribus uendunt. eo qd hec
omnia magis qm alia uinatores probet.

Grunnet aues de
ab eremo sal
tu gmane: u
bi natant. Quasi pne
adeo p obscura eremi. ut
qm nus nor obtecta tenebis sit densis ad
psidu tenus dirigendi: nacte in ira luce
ant. cursusq uie patrant. indino pluma
rum fulgentium.

Iuus qd dr
epopus.
qm inde
rit parentes suos
senuisse. caligā
se oculos eor. euellit
plumas eor. oculos lingit. calefacit eos.

uenonant. mentes ei. quasi duces pnentibus
suis. sic laborastis nutrientes me: sum lit
ego facio uobis. Si aut hec faciunt sibi iu Spiritalis
cem rōnabiles uolucres: qm magis rō
nabiles hōes parentū suoꝝ nutrimenta
mutua redde debent. Qa lex dicit. Qui ma
ledixerit patri ul' matri: morte moriatur. q
quasi parricida. q matricida.

Pellicanus aues egipti habitās in
solitudine mihi factus sum. unde
nomen suscepit. Nā cum apes egipti
tus dr. Amatq est nimis suos pullos. Q
cū genuerit natos. q ceperint crescere. pnu
sit parentes suos in faciem. et parentes re
pugnantes eos occidit. Tertia die mat
eor. percussis costam suā: aperit latus suū
q incumbit super pullos suos. q effundit
sanguinem suū super corpa mortuor. q sic
suscitat eos a mortuis. Ita dissimilis Spiritalis
xpi auctor. q ad eos qui creature: genuit
nos. q cū nō cognouissent: fecit nos. Nos uero
continuo pressimi eū in faciem. sicut ysa
ia dicit. filios genui. q exaltaui: ipsi uero
spreuerunt me. Tunc pressimi eū in faciem
cū seruiuni creature pri qm creatori.
Ideo ascendit ipse in altitudinem crucis.
pressoq latere eius exiuit sanguis. q aq in
salutem animam. q uitā eternam.

Noctua dr. eo q
nocte cōtinuo
lat. q p die
no potest uidere. Nā
eorum splendore solis
ursus illius lebetur. Noctua autē nō est
bubo: nā bubo maior est. Nycticorax
ipse est noctua: qr nocte amat. Est enim

Digitized by Google Original from THE OHIO STATE UNIVERSITY

Spualiter: Hec auis figurã gerit in deo q̃ uenien
te dño saluatore ad saluandos eos: re
pulerũt eũ dicentes. Nõ habemus regẗ: nisi
cesarẽ. a plus dilexerũt tenebras q̃m lucem.
Tũc dñs q̃ uenit se ad nos ds. a illũ autẗ
nos sedentes ĩ tenebras umbra mortis. De
quibus dr̃ ppls qui nõ cognouerũt me.
Et ĩ alio loco ppla. vocabo nõ plebẗ meã
plebẗ meã. a nõ dilectã dilectã. De ppło
uidorũ filio alienorũ. a c

Syrene sic dicũt physiologus mo
nstrum sũt animalia. q̃a capite usq;
ad umbilicũ figuras habent
hõim. extremas uo partes usq; ad pedes
uolatilis habent. a figura musica qd̃
dã dulcissimũ melodie carmẽ emittũt
ita ut p suauitatẽ uocis audiẗ hõim
a longe nauigantũ. et in mulceãt. a ad
se trahant. ac mira suauitatis mo
dulatõe plectãt aures. a sens eorũ. ie
os ĩ somnũ uertũt. Tũc demũ eũ inde
rit eos ĩ gin sõno: subito iuadũt. a di
lamãt carnes eorũ. Et sic p suasiõe no
stis ignaros. a ĩcautos hõies decipiũt
a mortificãt. Sic g̃ decipiunt. q̃ in del
ciis. a popis. a uoluptatibus. delectami
a comedias. tragedias. a diuisis mu
sis melodiis dissoluti uelõ in sõno
gui totũ mẽtis ingoẗ amittũt. a sb
ito efficiũt actũsarios. audissie pde

Spualiter:

Meretrix de uice nomẗ est. Anus dolosa.
atq; immunda. Nã masculus ĩ mas
culũ insurgit. a oblinuẗ semen li
bido precepis. Ideo autẗ fraudulenta: ut alia
alterũ oua diripiat. Verumptã fraus fructũ
nõ habet. Nã dũ pulli audiũt uocẗ ipẗ genitris:
naturali quadã instinctu hãc q̃ eos fouit re
linquũt. ad eã q̃ eos genuit reuertũt. Qui
exemplũ mutatus est diabolus. q̃ generacõem
eũ adultorus rapẗ. et diuersis insidiis
a sensu ppm uigorus carentes aliq̃ in potest
egregare: fouet illos illecebris corporalibus. Sz
ubi uocẗ xpi audita fuerũt ab eis. sumentes
s alas spiales. pnde euolãt. a se xpo commen
dant. Contemnũt a pdicibus mundi mũ
ne. spiritus. a fructibus receptus suos uesti
unt. ut aialia q̃ in festant arceãt. a spiria
libus suculorũ. Ouis stragulũ pullus ĩ. atq;
clanculo reuertũt. in mũdicã loci. et ibi ad
frequens fangat. Plerũq; femine eũ sue
hũt partes: ut mares fallant. q̃ eos sepissie
affligit impatiẽs adulantes. Dimicant
ira ambũ: mutosq; cedũt feminarũ uice
uenerem sustinẽ. ipsis libido sic agitat: ut
si uentũ a masculis flauerit. fiãt pregnãtes
odore. Time si q̃s hõim ubi ĩuolant appiq̃
uerit: egresse mires sese uenenibus sponte
offerũt. Et simulata debilitate uel pedũ
ul alarũ quasi statim capi possit. gressus
fingũt tauriones. Iux mendacõ illudant
obuios. a illudũt. q̃ ad puerũ longe a mulis
auocẗ. Nec ĩ pullis studiũ segnius ad
cauend. Cũ ipsos se sentiũt: resupina
ns glebulas pedibus attollũt. quarũ obten
tu callide pregunẗ. ut lgreãt deplensi.

Dic. q. pruce eo
qd̃ ũna ĩ chisem
mne uocis
exprimãt. ut homo
ter ramos. a arbores pnidule in opportuna ga
rulitate sonantes. a si nequeũt linguas ĩ
sermone explicare: sonũ ẽ humane uo

Digitized by Google Original from THE OHIO STATE UNIVERSITY

as uuitant. De qua gruc qdam auis Pica lacrimosa dum te uoce salutat. Si me nō uideas: esse negabis auem. Pica a pico satum filio noui supsit. eo qd ea i auspicis utebat. Nam ferunt hanc auē qdam hēc dum tū illo indicō qd in quacūq; arbore mdificauīt: clauū ul qcq; aliud ferum. dm hēre nō potest: qn statū ciuat ubi illa mseder.

Hapuer auis pl armata qn in singulis. virtutē magorem i minoꝝ corpore gestās. hic ab acupiendo. i. a capiendo noui sūpsit. Est aut auis rapiendis alis aliis; aiuda. Ideo uocat acupit. i. rapitor. vñ q; pulus dicit. Sustinetis. n. si qs acup uos. vt. n. dicet. si qs rapit: dicit. si qs acupit. ferē aut acupit circa pullos suos mipi cē. Nam dū uident eos posse temptare uolatus. nullas eis prebet escas. ꝗ uerbetat penis. q a nido pūpitat. atq; a tenero qpellit ad predā. ne forte adulti pigrescant. Cauet ne i tenera etate pigrescant. ne soluant delicis: nec marcescāt otio. nec discāt abū magis expectare qm qrere. Se nature sue deponāt ingorem: mitmittit studū uiuendi. ut i usū rapiendi audere qpellant.

Iuuma auis. Inde noui sumpsit. qa cantu suo significare solet surgentis ecclie dicit. q. lucema. Est. n. pugil custos. cū oua qudā sinu corporis q gremio fouet. Insomnē longe noctis labyrem cantilene suauitate solat. vt in uidē. Hic sūma ei intenō est: quo posit nō mū dulcēdo: uelutis qn fotu corporis animare fetus. ouaq; fouere. Hanc uita ta tenuis illa uiuer. ꝗ pudica uiuū mole lapidem brachio tralens. ut posset alimentū penis suis pueruls nō dere. nocturno cantu mestū pauptans mul'

cet affectū. Et qn uis suauitate lucme ñ posit mutari: mutat tū ea sedulitate pi etatis.

Expertho a nimal ig nobile: a uesp nomē accepit. Est aut uolatile. idem q; quadrupes. q dentib; utit quos m aliis auib; repire nō soleas. Parit ut quadrupeda. Non oua ꝗ pullos iuuentes. Volitat aut nō aliquo uolatu pennarū. ꝗ membrane sue sultra remigio. q; suspesa uelut pennarū uolatu circū feruntur atq; uegetat q agitat. Habet q illud hēre uelle aīal: qd s muscē adhērent. i. q. sp̄e bouinus et aliq loco pendent. ac si se ultima quēq; laxauīt: omēs resoluunt. qd fit quadā mūne caritatis. que difficile in hominib; inuēnit reperiri.

Corius si ue corax nomē a sono gutturis hīt: qd uoce coracinet. Ferē qd hic auis escā pullis suis nō prebet edūs p̄ aīm i eis p̄ primarū ingressū in multitudinē ipi colorus agnoscat. Postqm uo eos retros plumis asperscrit: in toto agnitos habundanti pasci. Hic prior in cadueribus oculum petit.

Cornix ā nomē sa uel clamosa auis apud latinos. greco nomine appellat. qm auīt augures hōm curas significaciōib; age. in sciarū uias monstrare futura iudicē. Magnū nefas hic credē est: ut deus 2 silua sua cornix mandet. Huī uit multa auspicia tribuūt ꝗ prendē uolēs. vñ est illud. Time cornix plenā pluuiā uocat imbla uocē. Oriscant hōies amare filios et usu i pietate cornicū. que i uolantes filios continuo sedulo psequunt. a solli

spiualit.

Digitized by Google Original from THE OHIO STATE UNIVERSITY

are ne forte timere defuat: abū suggerit ac
plurimo rēpous spatō mutendi officia non
relinquūt. Ar uo fem me nīi genus ablac
tant. ī illos qs dilīgūt. ī si chōres sūt: lac
tare fastidūt. pnuptiores si fūnt: abnūt
ī deplensos abnegant. sīr cp dnutes ne pre
plures suū patrimonū dnudat. m uo pīr
necat fetus. ī pertinda libus suos ī ipa ge
nitali aluo pignora uenis fu ceruigunt
pūq; auferūt unta qīn tradūt. Quis dicunt
nisi homo filios abdicant: Quis reperit tā
immuna patrū iura: Quis mt natuē fra
terna 2sorora fīes nupcies fecit: vnū dnu
ns filn: dnise sorti cedūt. Alius tū patne
sortis pspīrōib; fundat. Alius opulente he
reditatis patne deploat exhustā atq; ī o
pem pxōem. Nūchd natura dnusit me
rita filiorū. que ex pari oīmb; ebuit qd ad
nascendi ī uiuendi possint hīe sistanā.
sīn uos doceat nō discernīe patrimonio quo
ruulo gīna antans equa sūs. Etenī cīb;
dedisus cōit ēe qd nam sūt. nō deletis hns
qd cōit habeant id ī qd una sūt: mundere
substituī.

Columba
simplex
auis est. felle caret. osculo a
more ēntat. Ita pdicatores carent ma
ī amaritudīe. qe licet ita scant tū nō dī ma
cū rationali ita scant. habet gemitū po
cantū. Ita pdicatores qui amoto cantu
ī amore secuī: gemūt p suis ī aliorū pec
catis. nec lacerat rostro. Et hoc bene eqp
rit pdicatorib; q scās sīpturas nō corrū
pūt sīc heretici facūt. Dehora grana
elīgūt. Eodem m ipi meliores sentēias
de sīpturis elīgūt. Henos pullos nutrit.
Ita pdicatores filios huī seli alienatos a
deo p peccatū: suis pdicatōib; nutriunt
eos tralentes ad xpm. Lucta fluenta
sedet: ut uiso amapure se deīngat. ī sic eua
dat. Si mlti nūr scās sīpturas pdicatores
hīcant ut uiso impetu ī tempta cōe diabo
li ī illis sīpturis deīngant agendo. s. iuxta
pcepta ipīūs sīpturarū. ī sic euadūt. Alis
se defendūt. Ita pdicatores sentēias pa
trū se munūt. ī defendūt. In fraumnib;
peccatū mdificāt. Sic ī pdicatores ī uul
neribz. ī m fide uulnūm xpi. de quo dī. pri
autē erat xpi. mdū. ī munimentū s. ī illis
facūt. Habet ī hīc natura: ut in sīdem
amissā recupet. Ita pdicatores ī aliquo
dono sīr sū amisso. p aliqd pcōm. recupāt
illud. sicut ī dauid qī spīm ppīne que amise
rat recuperūt. Habet ī hīc natura: qd
gregatim uolat. Eodem m pdicatores gī
gatum fidem catholicā tenentes tendunt
gressib; bonoz opum atq ūtutū. Nam
qd bona opa facūt: tot gressib; ad deum
properamus.

Turtur de
uoce uo
cat. auī
pudica. ī semper
ī monētū nugis. ī deserts solitudinib; cō
morans. Tecta. n. hōm ī 2ūsacōem fugit.
ī 2morat m siluis. Que ī hiems tempore
deplumata: m trunci arboz cauis habita
re phibet. Turtur ī mdo suo ne pullos suos
maculet lupī: squille supiacet. Nouit. n. q
hī folia lupi fugē 2sueuerūt. Pcēt. n. turtur
ubi ingalus pprīn fūnt amissione uiduata:
presum usū thalami ī nomī hīe 2uugū co
qd primī amor fefellerūt eā dilecti morte de
ceptā. qīn ī infidelis ad pnenitatē. ī amar
ad grām. qīn plus doluīt ex morte qīn su
auitatis geūauit. Itaq; tūare 2nuptōem
recusat. nec pudoris unta aut 2plantū unta
resoluit federa. illi soli suā caritatē reseruat.
illi custodit nomī uoris. Ostute mulierē
qīnta sit uiduitatis grā: que ī m auib; p
dicat. Quis g hās leges turturi dedit: si
lōem quero: nō inuenio. Hō. n. nīl est
ausus: qīn nec pulus ausus est. leges tu

spualiter

spūalīt

Digitized by Google Original from THE OHIO STATE UNIVERSITY

nende uidiuatis p̃scribere. Hemq; tpe aut volo
g̃ uxores nubere filios procreare matresfa
milias cē. nullam occasionem dare adūsario.
Et alibi. Bonū est illis si sic permanēt. Qd̃ si se
nō cōtinēr. nubant. Melius est nubere q̃m uri.
Optat paulus ī mulieribz qd̃ ī turturibz p
seuerat. Et alibi uxores hortat̃ ut nubāt
qz mulieres nīe turturū pudicitiā ēplere
uix possūt. Ergo turturibz ds hanc mfudit
gratiam uel affectū. hanc ūnitē cōmēte dedit
qui solus potest p̃scribere qd̃ omnes sequūtur.
Turtur nō uirī floze uiuentibus. nō rēpta
tur occasionis illecebra. Turtur nesciat pri
mā fidē uirtūtā facē. qz nouit castimoniam
seruare: prima cōnubii sorte permissam.

Dumdo ducta: quod
albos nō sumit re
sidēs: sz ī aere esca
capiat. redit. Turtula auis
proximosos oculos. fleuosos uolans quiet
ī mdis. structis. educandis qz fetibz:
sollertissima. his quod quidā pstū: qd̃
lapsura deserat nec apperat culmina. A ci
tis qz auibz nō impedit. nec unq̃m predā
maria ūīuolans. ubiqz cōmorat̃ hiemē. Hi
mdo minima auis corpore: sz egregie pro
sublimis affectu. mdiga rerū omnium. pro
fiores auro mdos mstrut. qz sapienē mdi
ficat. Nidus n. sapienie profior est auro.
Quid n. sapienū q̃m ut uolandi uaga
libertate priat̃. a hominū domicilis par
uulos suos. a tecta cōmendet. ubi sololem
nullus mcurset: Nam illud est pulcrum
ut a primo ortu pullos suos. humane usu
cōsuetis assuescat: n pstet ab minimarū
auium mstinctu tuētes. Tum illō pclarū q
quadratā domū sū nullo s adiutore tanq̃
artis pita cōponit. legit n. festucas ore. eas
qz luto limit. ut glutinare possit. sz qz lutū
pedibz deferre nō potest: sūmitates permax
aqua mfundit. ut facile his pului adhe
reat. n fiat limi. quo paulatim festucas
uel minutos surculos s colligat atq; adhe
rere faciat. Eo genere mdi tectī fabricā struit
ut q. paumenti solo pulli ei mīr edes suas
sū offensiōe ūsent. ne prdem aliqs mfes
tat. p rimulas texturarū aut reneris fri
gis frigē irrepat. ss hic mdustrie officiū
pr omne mulus auibz. illō ūo singu
lare ī q est pclara cura pietatis. a prudēs
intellectus. a cognitōis mstinctus. cū qdā
medice artis peritia qd̃ si q̃ pulli ei fūmi
cēcitate suffusi oculos. fuerē pūcti. Habet
quoddā medendi genus quo possit eorū
lumina mtrepto unguīn reformare.

Gorgones a so
no uo
ces dicte sūt. qs
greci orcigias uo
cant: eo qd̃ unse fūmt primū in orcigia
insula. Hec adueniente hīmis tempe. Nam
estate depulsa: maria ūīsent. Orcigo
mera dē: que gregem ducat. Hanc terre
appinquīrem: anceps indēs rapit. Ac pp
terea cura est uimūtis ducē solicitare ge
neris cerūn. p q̃ caueant prima dicāmina. ulq;
grissimos semma uenenorū. Qm̃ ob ceulsā
uetes eis uesci mtdiuerūt. Solū n. hic aīal si
cut a homo caducum patitur morbum.

Pauo: nomē de sono uocis hīt. Cui ca
ro tā dura est. ut putrefiēdē uix sen
tiat. n facile coquat̃. De quo quidā s
ait. quiaris quociēs gēmantes ēplicat ala.
Si potes hic seuo tradere dura coco.

Upupā greci
appellāt. eo
qd̃ stercora
humana ādiert. a fe

tem pulsat frutto. Ius spiritussima et mistis
ecrantibus galeata semp in sepulcis. et hsiano
sterore 2 moxans. Cui sangine quisqs se i
unicit: dominiū pergēs demones suffocan
tes se uidebit.

Gallus a
castrac
one uo
catus. Int etal n aues. Inuic soli testiculi
adminut dextes. n absisos gallos uocabūt
Sic aut a leone leena. et a dracone dracc
na: ita a gallo gallina. Cui menbra ut
ferūt quidā et si auro liquiti miscentur
2 sum aurit. Est ī galli cant suauis in
noctibus et nō solū suauis. sē ī utilis. qui
quasi bni colabitator. et dormentē cen
tat. et solliciti admonet. et mantē solat.
pressū noctis canora significacōe prestās.
Hoc canente lato suas reliquit insidias.
Ipse ipse lucifer ecratus onis celiq illumi
nat. Hoc canente: mestiuā trepidus
nauta deponit. Omisq: crebro flatibus
cortata tempestas. et pella mitesit. H
deuotus affectus erilit ad precandū.
legendū q: mun instaurat. Hoc deuotū
postremū canente ipsa cōte petra culpā
suā diluit. qm prīcipī gallus cantaret.
negando 2 traxat. Istius cantu spes
omibus redit. ego relenat mōnoclū
munit dolor uulnerū. febrū flagē
cia mitigat. reuit fides lapsis. ipse titubā
tes respicit. errantes corrigit. denq: re
spexit petrū et statim error abcessit. pul
sa est negacio. secutaq: est 2 fessio. Qr nō
fortuito aduisse: sz ex sina dīn docetur.

Ina: ab
assidu
itate
natanch nomē
aptū accepit. Ex quo grē quedā gīna
me dīr. qd plus ceris mutant. Inseris
nom amas dedit p diuuacōem ul a sum
ptuudīc uel qd ipa natanch frequēcā habeat
Ista unguias notis assiduitate clangorū tes
tat. Nullū n aīal tra edoxem hōis sentit ut
ans. dn et clangore ē gallo. ascensus in ca
pitolio depensus est. Omnium aut grē ia
uolucrū bīt uasunt. Omnū n ouā gignū
tur. mde calore matūn cepis formant. et a
nimant. Oua aut ducta ab eo qd sit vuida.
vn et vna ab eo qd intrinsecus humore sit
plena. Nā humidū est: qd exiius humore
sit. viuidū: qd mūus. Quidā aut putāt omū
grēa hīe oigīnē nōis. Ith aut dicūt eum
lutea. et ablata. Oua aut quedā iam uento
2 cepit. sz nīi nō sūt grēa abilia. n que fūnt 2
cubitu masculino 2 cepta. et seminali spū
penetra. Quor unu tamē dicūt: ut ligni
pfusū eo nō ardeat. Ie ne uestis quidē 2 ta
adurat: admixta q: calce glutinare ferru
untur fragīta.

Ipes
dēc
uel
qd se pedib alligent. uel p eo qd sīn pedib
nasunt. Nā et postea et pedes et pennas accipi
unt. Hec sollertes ī grēanch melius officio
assignatas incolunt sedes. domicilia me
narrabili arte 2 ponūt. et ex uarus floribus
2 dunt. Tecnisq: certis munia ple castra re
plent. Exercitū et reges hīt. Pecha mouēt.
fumū fugūt. tumultu exaspānt. Has ple
nq: eqerū fūt de bouum cadauerib nasci.
Nā p hīs caranchis uitulor occisor car
nes ūderant. ut ex putrefō cruore ūmes
crent. q postea efficiunt apes. Proīde tū a
uel uocant. ortē de bobus. sic talones de eis
fun de mulis. uehe de asinis. Castros gē
appellant. q ī extremis fauor partibus
maiores creant. Quos alīq putāt dūc. qd
castra ducāt. Sole apes ī omīn grē aīam
cū 2 mune ī omīb sobolē hīt. vnā oes
incolūt mansionē vni pīe claudunt
lumine. In 2 mune omibus labor 2 munis

Digitized by Google Original from THE OHIO STATE UNIVERSITY

alby. omnis operacõ. omnis usus: & fructus
est omni sqz uolatus. Quid plura? Cõs
omnibz genitaõ. Inter gtas qz corporis uiginal'
omnibz cõis & partus. Qm̃ nec mr̃ se ullo ou
bitu miscent. nec libidine resolunt̃ ñ qua
runt̃ dolorib. Et subito maximũ filiorũ
examen emittũt. Solis atq herbis ore suo
plenu legentes. Hic s regẽ oriunt̃ rpe ppos
ceant. Et licet posite sub rege: fuit tñ libere
Nã & pegatiuã iudicia tenent. & fide deuocõ
nis affectũ. qz & tanqm a se substructũ diligũt. & tanto honorãt examinis. Cer autẽ
nõ sorte diuinã qz i sorte euenit est. nõ iudicium. & seqz irrõnabile casu sortis: melioribz ultimi q sqz pferũt. Apibz autẽ rex natu
claris format insignibz. ut magnitudinẽ corporis pstet & spem. Tum qd̃ in rege
ꝓpuũ est. hic mor magnitudinem. Nã
& si habet aculeũ: tñ eo utit̃ ad iudicandũ.
Sũt n leges nature nõ scipte litteris: sed mo
ribz impresse. ut leges sit ad puniendũ
q potestate maxima pniunt̃. Sed & apes ille
que nõ obtempauerint legibz regis: pe
rimente ꝓdempnacõe se multent. ut in oriente
fiat aculei sui iudice. Qz psaxe pli locte seruare diuinũ. ut p omissi ꝓdõ ipi in se ꝓdẽ mor
tis exercẽt sententiã. Itaqz nulli sic regẽ
nõ pse q gussimas i subditos hiit leges.
Non iudi. nõ pli sanctam. tanta qm̃
ta apes reuerencia deuocõis honorãt. Ita
ut nulle e domibz exire audant i aliquo
predere pastus: ñ rex fuit primo egressus. &
uolatus s uenidicant̃ in capitũ. Processus
est auf p riua redolencia. ubi mhalantes
orti floribz. ubi fugiẽs riuus p gmina. ubi
amena riparũ. illic lucũ alacs iuuẽtis iu
uentutis. Illic campestre cõcinũ. illic cu
rarũ remissio. op ipsu suaue de floribz. de
herbis dulcib fundamenta castroꝝ pma po
nunt̃. Qd n aliud est fauus: ñ quedã cas
troꝝ spis. Denqz ab hiis spiepibz aptũ fuit
arcũ. Que castra quadrata tñ possunt
hire artis & gre: qm̃ũ hiit crates fauqz in
quibz minute atq rotunde cellule con
nexione sui mirẽ fulciunt̃. Qs architectus eas docuit. ex agona illa cellarũ
indiscreta laterũ equalitate apponere.
ac tenues mr̃ domoꝝ septa ceras suspẽdere. stipare mella & interta floribz & lyrea nectare quadã distendere. Cernas
omnes certare de munere aliae funiglare q
rendo uictũ. Aliae sollicita castis ciuile
re custodiã. aliae futuros explorare
imbres. & speculari cursus nubium.
aliae de floribz ceras fingẽ. Aliae roremi
fusũ floribz. qe colligẽ. illam tñ ali
enis inficiari laboribz. & raptu uiam
quaerere atq uiriã raptoꝝ infidias nõ
timerent. Hiit tñ spiacula sua. & mr̃ mel
la fundũt uenenũ si fuiunt lasse: aiasq
ponũt in uulnere ardore uindicte. g̃ medus
castroꝝ uallibz humoꝝ ille roris infundit̃ paulatimq i pressu temporis mella
colligit̃. cũ fuit liquidus ab eroedio & coalitu
cere floreq odore flagrare mellis in capit
suauitatẽ. Certo. q. bonã operiã sci
tura apem ꝓbiat diues. Vnde ad apem &
inde quom operia est. & cũ imitare opa
tionẽ. Operõem namq qm̃ uenabilem
mercat̃ apis. Cui laborem reges & me
diocres ad salutẽ suam mit̃. Appetibilis est
in omnibz & cara. Audis qd dicat ꝓpheta
sponsus uinqz te: ut apiculae illi sequaris
exemplũ. mineris operõem. Vnde qm̃ la
boriosa. qm̃ grata sit fructũ ab omnibz
desiderat̃ & quirit̃. nec p personarũ diuersitate discernit̃: sed indiscreta sua gra re
gibz pauit̃ ac mediocribz equali suauitate dulcescit. Nec solũ uoluptatis sed ꝑ ia
lum est: fauces obiulcat & curat uulnera
mineũ op medicamentũ infunditur ulce
ribz. Itaqz cũ sit infirma robore apis:
ualida est iugore sapientie & amore
utilitatis. Denqz regẽ suũ apes sũ

Digitized by Google
Original from
THE OHIO STATE UNIVERSITY

ma pterõ defendũt. q̃ pne p eo pulcrũ pu
tant. Jnvolume rege mutare nesciũt. u
dicũ mentẽ mflectẽ. amisso rege: fidẽ
seruandi munus deelinquũt. atq; ipse
sua mella diripiũt. qd̃ is q̃ principatũ
habuit munus: mtemptus est. Jtaq; cũ
aues alie uix ĩ anno edunt singlos fet:
apes gemmos creant. q̃ duplia ceteris
fecũditate ꝓponderãt.

Cerniens: est arbor in india. fe
tus aut eĩ arboris dulcis est. tot
q̃ valde suauis. Columbe autẽ
delectant in fructib; huiũ arboris. habitãt
q̃ ĩ ea pascentes fructus eĩ. Draco aut
inimicus est columbis. timetq; arbo
rẽ illã q̃ umbrã eĩ. ubi colũbe moranturq;
nõ potest appiare arbori neq; umbre
eĩ. si in umbra arboris ueniũt ad occiden
tẽ: fugit draco ad orientẽ q̃ eos. Si aut
euenĩt ut colũba mutetur. et ad arbo
rẽ aut umbrã eĩ: occidit eã draco. Ar
borem deũ pẽem intelligẽ. vmbrã: filiũ
suũ gabriel aut ad matrã. Spiritũ sãcũ. Sup ipsũ supue
niet ĩ te q̃ ũtus altissimi obumbrabit
tẽ. fructũ: celestẽ. deũ sapiam. Colũbã:
spiritũ sãcũ. vnde g̃o homo ne postqm ac
cepis spiritũ sãcũ. hoc est spiritalem intelli
gibilem columbã de celo descendentem
q̃ manentẽ sup te. foris fias ab eiusmodi
aliena a pre q̃ filio q̃ spiritũ sãcũ. q̃ draco te mul
tat. q̃ diabolus. Nã si tu habeas spiritũ
sãcũ: nõ poterit ĩ appiãgere draco. Attende
g̃o homo. q̃ p̃manere ĩ fide catholica. ibiq;
habita. ibi pseuera ĩ una ecclia catholica.
Caue q̃ ĩtũ potes ne extra domũ dei foris
remanas. q̃ ꝓpendat te ille draco serpẽs
antiquus. q̃ deuoret te sicũ iudã. q̃ mor ut
erant foras a dño q̃ fratribus apostolis: stanna
diabolo deuoratus est.

Ingens omnium serpentũ est genus. qd̃ ꝓpiscari q̃ noqueri po
test. Et inde angis. qd̃ angulosus sit. q̃ nũq̃
q̃m rectus. Coluber ab eo dicitur: qd̃ colat um
bras. uel qd̃ ĩ lubricos tractus flectib; simu
osis labat. Nã lubricũ dicit: q̃ cũ labitur cũ
tenet. ut piscis. serpẽs. Serpẽs autẽ nomẽ
accipit: q̃ occulus accessib; serpit. nõ ap
tis passib: sz squamarũ minutissimus
repit mstib: Illa aut que q̃tuor pedib; mu
nitur sicũ lacerte q̃ stellionis. nõ serpentes:
sz reptilia nõiantur. Serpentes aut reptili
a sũt que ventre q̃ pectore reptãt. Quot
tot uenena. qt̃ genera. tot principes. qt̃ serpẽ
tot dolores. quot colores habentur.

Draco maior cũctis serpentibus
siue omnium aiantũ sup terrã.
Hũc greci dracontem uocant. vnde
q̃ diuinatũ est ĩ latinũ. ut draco diceretur:
q̃ sepe ab speluncis abstractus: ferit ĩ aere
aut aqua. ꝓpter eũ aer. Est aut crustatus ore
parvo q̃ arctis fistulis. p q̃s trahit spiritũ.
q̃ longũ ereuat. vnum autẽ nõ in dentib;
sz ĩ cauda lit. q̃ ulcere pcũ q̃m ictu nocet. In
nocuus tũ est a uenenis. Sz ideo huic ad
mortẽ faciendã uenena nõ ẽ necessa

Spiritualiter.

Digitized by Google Original from THE OHIO STATE UNIVERSITY

ria ducit. qz si quē ligauīt: cadit. A quo ñ
elephas tutus est sūt corpis magnitudi
ne. Nā circa semitas delitescēs p q̄s elephā
tes solēt gradiūt. circūa eorū nodis illi
gat. ac suffocatos pmit. Gignit autē m
echipiam media: ubi ī ipo mendacio nugi
cūtus. Hūc dr acom assimulat dia bolus.
q̄ est ī mansuēti serpēs. Sepe a spelunca ī
aerē egrat. ⁊ lucet. ppt eū aer. qz diabolus
ab imis se erigēs. ēn figurat se ī angelū
lucis. ⁊ decipit stultos: sp̄ falsē glie lenine
qz humane. Qz restat cē dr: qz ipe est rex
sup bestias. Ūim nō in dentib: sz ī cauda ist:
qz suis uirtib: plus. mendacio decipit quos
ad se mahit. Circa semitas p q̄s elephātes
gradiūt delitescēt. qz ueri eorū ad celū nodis
precor illigat: ac suffocatos pmit. qz si q̄s
ammū in cauīo ueritatis inoūt: sine du
bio in inferno damnatur.

Basilisci
greci:
latini
interpretatur re
gulus eo q̄ sit
rex serpentum.
adeo ut eū indōites fugiant. qz olfactu
suo eos necat. Nā ⁊ hōiem si aspiciat: in
terimit. Si quis dē ab eō aspectu illā aufu
uolans illesa ēn sit: sz ōmnis sit pul: eius
qz ab illa deuorat. A mustelis ēn uinci
q̄s suis hōies inferūt cauīs ī quib: de
liteſcūt. Itaq: ursa mustela fugit. que
illa psequit. ⁊ occidit. Nichil enī rerū
dulcē sine remedio aduīt. Est autē
longitudīs semipedalis. albis maculis
ornatus. Cegulus autē sicut scorpiones
arenaa quēq: sectant. ⁊ postq̄m ad aq̄s
uenīt: id propinat. ⁊ uenefica facinūt.
Sibilus autē idem q̄. q̄ ⁊ regulus. Sibilo in
cadit. ⁊ q̄m mordeat uel exuat.

Supa dicta: qd̄ in parat. Nā ⁊ cum
uenīt ei ad partū ingemuerit:
catuli nō expectantes maturā
natur solucōem: corrosis ei lateribz: ēn
pūt ui. cū matris mitu. fert. aut qd̄ mas
culus ore inserto uipe semen expuat.
Illa aut ex uoluntate ī rabiem usa ca
put maris ore recepto psumdit. ita fit:
ut parēs utrq: peat. masculus cū cor
femina cū parit. Ore uipa dicit scs am
brosius. qz nequissimū genus bestie est. ⁊
sup omnia que serpentum genus sunt.
hastucior. Vbi occurrit capiditatem as
sumpserit: in urene marituine notā
s requirit copulā. ul nouā ppetrat. ppres
saq: ad latus sibilo resuscitata presenta
am sui ad ingalē amplexum illam
ducat. Murena aut mutata nō desi
t ⁊ uenenate serpenti expetitos usus sui
inpitit. ⁊ in cōis. Quīs uult sermo
humanus ī ferendis ēe mores ⁊ ingē.
Et si absens est. ei ⁊ prenda p sentia: Sit
lucer aspr. fallax. iconditus. lubricus. re
mulentus. Qd̄ pri ueneno. qd̄ ī ⁊ ingē
murena nō refugit: vocata nō desi
t ⁊ serpentis lubricū sedula cantate ⁊ plecti
tur. vir tua mala portat ⁊ leuitatis fe
minee facilitate. Cū uirū tuū mulier
nō potes sustinere. Adam p euā decep
tus est. nō eua p adam. Quē uocant
ad culpā mulier: iustū est ut eū gub
natorem assimilat. ne ītū femine
a fallacitate labat. Sz dius lyridus
⁊ multus est. Semel placuit nūq̄d
uir frequenter eligendus: Comparē
suā ⁊ ipsi requirit. ⁊ equus diligit. Et si
mutē alī tūc tralere iugū nescit cō
par alterī. ⁊ se nō tutū putat. tu in
galem repudias tuū ⁊ putas sepe
ēe mutandū: ⁊ si uno defūt duc. si
ducis rualem statim ī ogita cau
sa. q. cognita: ī uiriā pudoris erectis

Digitized by Google Original from THE OHIO STATE UNIVERSITY

vxor absente requirit. absente uocat. et blando sermone prolamat sibilo. atque ubi adueniente parem senserit. ueneno euomit. reuerentiam marito deferens uereundata nuptiale gratiam. Tu multis adulentente de longinquo martum repellis. Vxor mare prospectat. exploratur ter angis. Tu nurus manu uno obstruis. Tu hominem moues uenena. non recusas. Tu angis amplexus tenuxe. dirum uirus erestuas. nec erubescis nuptias. nec reuerensmaritum. Sed et tu uir possum. n. sic accipere. depone nunquam rodis. a fratre moriuit sedula uxor occurrit. pelle malignacionem. cum blanda anuxe te ad caritatem pucat. Non es dominus. sed maritus. Non ancilla sorte est. sed uxor. Gubernatore te deus uoluit esse. seruus miseroxus non ponente. Redde studio uice. redde amori gratam. Vxor uenenum suum fundit. tu non potes durinam mentis deponere. Si labes naturale rigore. debes tempare cum ete placione angui. et reuerencia aduncoris deponere animi feritate. Potest et sic accipi. Noli querere uxorem alienam. noli insidiari alienae copulae. Graue est adulterium nature iuria est. Duos permuta desfert. Adam et eua. Hic est uirum et uxorem. et uxorem de uiro. hic est de costa adam et ipsum amplus esse in uno corpore. et in uno spiritue. Qui unum sequis corpus. Qui unum diuidis spiritum. Nature adulterium est. Si dicis hic dicet mutuetur uxore non ture gerens. sed ardore libidis eorum amplexe. Disce o uir quid alienam pmollire quis uxorem. Cui serpes optat associare aduum. Cui in quando ipse sis serpentis festinat ad uxorem. Que se in gremium ubi non dicetur tinte ueritatis sed lubrico deum amoris infundit festinat ad eam que uenenum suum refundit ut uxor. Que fert pacto adunacionis munere uenenum quod euomuerat rursus hauriere.

Ipis uocata. quod morsu uenena mittit. et spargit. ipos. n. greca uenenum dicit. et inde aspis. quod morsu uenenato minuit. Curit quod semper petenti que et uaporanti. Hui diuisa gemina spes. et disparis effectus ad nocendum. Est autem aspis cum cepit patu incantatorem quem in ipsis carminibus ipis euocat. ut eam de cauma pducat. illa cum audire noluit. una aure miram pmit. altam cauda obturat. et oppit. atque uoces illas magicas non audiens. non erit incantantem. Gales fuit quod lynces istum mundi. quem desiderius frems aure deprimit una. Alia uo de precibus precantis. ne audiat uocem dicentis dmn. Qui non renunciat omnibus que possidet. non potest mis esse discipulus. nec seruus. Hoc quoque solum aspides faciunt. ut aures obturent. Istu uo et oculos suos excecant. ne audiant celum. neque recordent dmn operum. Ossa autem genus est aspidis. quod lacrime stimula domini. que quem momorderit. situ perit. Ypnalis genus aspidum dicitur. quod somno necat. Hanc s cleopatras apposuit. et ista morte quasi somno soluta est. Cum morsus aspis nunquam est. quod sanguinem sudet quia ab eo mors fuit. et ita languescit ut dissolutus uenis quasi aqua uite est. per sanguinem euomet. Greece n. sangis emach dicitur. Prester aspis que pateum et uaporanti currit. cui peta sic memuit. Oraque discendens auido fumacia pster. Hic quem pressit distendit enormique corpulencia necatus. Extuberatum. n. putredo sequitur. Spreta sic aspis quidum momordent ly

Spinal

Digitized by Google Original from THE OHIO STATE UNIVERSITY

nunc: statim eū ꝓsumit: ita ut liquefiat
tot̃ mox serpentis. Cerastis serpēs dicit:
eo qd̃ in capite cornua habeat similia arietū.
Ceraste n. grece cornua uocant. Sūt auē
illi quadrigenina cornicula. quoꝝ osten
tacōne uelut esca illicens sollicitata ꝛ
aīalia pmit. Totū n. corpus tegit ha
rens. nec ullū nuciatū sin plet: nisi ex
ea parte q̃ mutatas aues ul' aīalia a
capit. Est auē flexuosus plus cēn
alii serpentes. ita ut spīnā nō hēt a
liq̃n indeatur.

Scitalis serpēs est uocata: qd̃ tāta
p̃fulget tergi uarietate: ut no
tarū grīa aspicientes se retardet.
Et qꝝ reptando pigrior est: ꝗs assequi nō
ualet: miraculo sui stupentes capit. Tanti
auē ferocis est: ut ā hyemis tempe ceruī
as corpis ferientes exponat. De quo lucan.
Et scitalis pressis ī nūc sola pecunis. Ex
minas positum suas.

Amphi
ue
na dicta: eo
qd̃ duo capi
ta habeat. unū in loco suo. alīm in cauda. ut
rens ex utroq; capite. tractu corpis circula
to. Hec sola serpentū frigora se emittit. p̃
ma omnū prēdēs. De qua idem lucan. Et gra
uis ī grimmū ūgēs caput amphuena
Cui oculi lucent uelut lucerne.

Est aīal in nilo flumine. qd̃ dicit
idrus. maū uuēs. Greci n. idr̃
agin uocant. Inde dr̃ aīalis
serpēs a quo ictu obtrunceatur. Cui mor
bū quēdā bram dicūt. eo qd̃ fimo bouis
remedet. Idra draco multoꝝ capitum
qualis fuit lerna insula. ul' palude pui
ue archadie. Hyc latine exceda dr̃. qd̃ uno
ceso. tria capita excrescebāt. s; hyc fabu
losū est. Nam estat idram locū fuisse
cuomente acꝗs. uastante uuinā ciuita
tē. in q̃ uno meatu clausi: multi erumpe
bant. s; hercules loca cehauit. ꝛ sic aque
clausit incatus. Nam idra ab aq̃ dr̃ ꝛ.
Hyc idrus satis est inimicus cocodrillo.
ꝛ hanc hēt naturā ꝛ fluctuāsīem: ut cum
uiderit cocodrillū dormientē in littore. ma
dit apto ore. ꝛ uoluit se in luto quo fa
cilius posit fauces eī illabi. Cocodrillus
g̃ subito uinū eū insigniuit: ille uo dilani
ans omnia uiscera eī. nō solū uinus s; en
amerit illesus. Ut g̃ mors ꝛ infernus figurā hēt cocodrilli. quoꝝ minimus est
dūs iesus xpc. Nā humanā assumēs carnē
descendit ad infernū. ꝛ diruptis omnia
uiscera eī. ꝛ eduxit eos q̃ iuste tenebant
ab eo. sydrificauit n. q̃m mortē. resur
gēs ex mortuis. Et illi insultat plsa dicēs.
O mors ero mors tua. morsus tuus ero in
ferne.

Boa
an
guis iratus immensa. in mole pcequit gre
ges animoꝝ. ꝛ bubalos. ꝛ plurimo lacte
irriguis uberibꝝ se inectit. ꝛ fugēs interi
mit. atq; inde alvum depopulatōe bos
nomī accepit.

Iaculus serpēs
uolās. De quo
lucan. Jaculiq; uolantes. Et iuūt n. in ar
boribꝝ. ꝛ dū aliqd̃ aīal obuiū fūt: iactāt

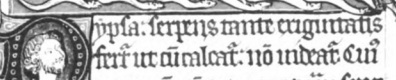
spualit.

Digitized by Google Original from THE OHIO STATE UNIVERSITY

se fr cũ a perimũt. vñ ⁊ maculi ducti sunt.

Arabia autẽ serpentes albi fiũt cũ alis. que syrene uocant. Que plus currũt ab eqs. & ⁊ uolare dicũr. Quoq; tamẽ unꝝ est: ut mortẽ mors insequat. aĩ qm̃ dolor.

Seps: est igua serpens. Que nõ solũ corpꝰ: sed ĩ ossa ueneno ꝛsumit. Cuius preta sit mentiunt. Ossaq; dissoluens cũ corpore tabescit. sicus seps.



Dypsa: serpens tante ereguitatis fert. ut cũ calcat: nõ indeat. Cui uenenũ aĩ extinguit. qm̃ sentiat. ut faces p̃ ueritate morte. nec instigãt ĩducat mortuũ. De quo poeta. Segnis frigiuenẽ syrenum sanguis aluũ. Porta capiterro dypsa calcata mordet. uir dolor. aut sensus dentis fuit.

Lacertus: reptile genus est. Vocatus uta: qd̃ lacta a lactet. Gena lactor. plura. ut bufo. Salamandra. Saura. Stelho. Lotruca ducta: qd̃ rane lactat facẽ. Nã gren ranã bufonem uocant.

Salamandra uocata: qd̃ ꝛ mendacia ualeat. Cui unꝝ oia uenenata uis maxima est. Ceteri an singulos feriunt. hec plurimos pariter interimunt. Nam si arbori irrepserit: oia poma inficiunt uenenoꝰ. ⁊ eos q̃ edunt occidit. Quĩ uel si in puteũ cadat: uis uenenũ eĩ potantes inficiat. Ista ꝛra mendacia repugnãs: ignes sola aĩalium extinguit. Vnuꝝ ⁊ ĩ medius flãmis: sũ dolore ⁊ aĩũ pone. ⁊ nõ solũ quia nõ urit: sed extinguit mendacium.

Saura: lacertus qui qũ sentiat cecant oculi eĩ. Et intrat in foramen parietis aspinẽs ꝛ ꝛquentẽ. ⁊ ꝛto sole mendicũ illuminatur.

Stellio de colore mutato nomen accepit. Est ĩ. tergo depictus lucentibꝰ guttis ĩ modũ stellarũ. De quo ouidi. Aptũq; colori: nomẽ ĩsi. Varis stellatus corpꝰ guttis. Hic autẽ scorpionib adeo ꝛrari tradit. ut uiso eo pauore hus afferat ⁊ corporeĩ. Sũt ⁊ alia genera serpentũ. ut ad machie deplumie carnedra contes. Postremo q̃ntus nomũ: tantus morsuũ numerus. Omnes autẽ serpentes natura sua frigida sũt. nec pruritũt: nisi q̃ calescunt. Nam q̃ sũt frigida: nullũ tangũt. Vnde ⁊ uenena corporis plus due q̃m nocte nocẽt. Corpẽ ĩ. noctis algore ⁊ frigido: qe frigida sũt noctur no more. In se ĩ. adducũt ua porẽ corporis. frigide pestes. ⁊ natura gelide. Vnde ⁊ hiemem ĩ multis corporib estate solutũt. Inde est qd̃ cũ quicũq; ueneno serpentũ pruritũ. primũ obstupescat ⁊ postea ubi illo calefactũ ipsum urꝝ ecarserit: statim hõiem extinguit.

Venenũ autẽ ductũ: eo qd̃ uenas uiuacit. Infusa ĩ. pestis eĩ p uenas uegetacõe corpis aucta discurrit. ⁊ aĩam cingit. Vnde non potest uenenũ nocere: nĩ hoĩnis tenerit sanguinem. vñ lucani. Noxia serpentũ est admixto sanguine pestis. Omne autẽ uenenũ est frigidũ. Et ideo aĩa q̃ ignea est: fugit uenenũ frigidũ. In naturalibꝰ bonis q̃ nobis ⁊ rationabilibꝰ aĩantibꝰ uidem̃ esse ꝛmunia. Vnu acutate quadã sensus serpẽs ex

Digitized by Google Original from THE OHIO STATE UNIVERSITY

cellit. vñ legit in geneſi. Serpens autem erat
ſapientior omnibus pecoribus terre

Serpens uero tres habet naturas. Pri
ma eius natura est hec. Cum senuerit
caligat oculis eius. Si uoluerit nouus
fieri: abstinet se. Ieiunat multis diebus.
donec pellis eius relaxet. Et querit angustam
rimam in petra. Intrat in eam. Et tribulat se.
Spuali: deponit uetem pellem. Tria nos per multam
tribulacionem abstinentias per quod deponamus
uetem hominem. Induimentum eius. Et queramus spi
ritalem hominem. Per angustam petre fissuram
. Et angustam portam. Secunda eius natura est. cum
uenit ad fluuium bibere aqua: non portat uene
num suum secum: sed in fouea dimittit illud. De
Spuali: lenium nos cum in collecta uenium aqua in una
semptina haurientes: audire diuinum ser
monem. Et celestem in ecclesia. Et abiicere a nobis ue
nenum. Et ira nos. Et malas cupiditates. Tertia
natura est. Si uidet nudum hominem: timet
eum. Et si uidet eum uestitum: exilit in eum. Si ita
Spuali: nos spiritalis intelligamus per primum hominem adam
qui in diu nudus fuit in paradiso: non peccauit
et serpens exilit in eum. Sed postquam tunica est in
dutus. Id est mortalitate corporis. tunc insiluit in
eum serpens. Si igitur habes in te uestem mortalem
. Et uetem hominem. Et in eius cherubim ma
lo. exilit in te serpens. Si autem exspoliaueris te in
diuino principium prestatum secundum hominem tenebit
tunc non potest exilire in te serpens. Id est diabolus.
Serpens quoque pastu ferinum occasione repellit
exceptam. Itaque ubi oculos oblitus senserit: no
ca remedia petit. nec fraudat effectu. Testu
uisceribus pasta serpentis cum uenenum auer
tere. Serpere: ouigano mechanam sue salu
tis excitet. Ieiunium hominis spiritum si serpens gusta
uerit: mouet. Dicit autem plinius. si arcetur
quod serpentis caput. Si cum duobus digitis e
uaserit: in lomum uertit. vñ et totum corpus
obiicit per capitis ferientibus. Anguibus unum
fis oculus infusus est. Iaceo. Iaciuersum. Et mente
Nec frustra cum oculos non in fronte. sed in tem
poribus habent. adeo ut cum audiant. quin aspi
ciant. Nullum autem animal in tanta scelerate
ligin monet. ut serpens. adeo ut triplicem
imagin habere uideatur. cum una sit. Serpentum
humida sunt corpora adeo ut quasi eant manibus
humore deligantur. Vestigia sunt serpentum
multa. ut cum pedibus carere uideant. costis
tum et squamarum insibus repunt. quas a summo
gutture usque ad aluum unum pariliter dis
positas habent. Squamas. id est uinculis
costis. quibus innituntur. Vnde si inqualiter
corporis parte ab aluo usque ad caput
aliquo ictu collidatur. debilis reddita cur
sum habere non possit. quo ubicumque ille ictus mo
uerit: spina solutum per quam costarum pedes et
motus corporis agebantur. Serpentes autem
diu uiuere dicuntur. adeo ut deposita uetustate
ca: senectute deponere atque in iuuentute
redire phibeantur. Tunc serpentum exuuie
nunquam eo quod hiis qui senescunt sese
exuunt. Dicunt autem exuuie. quas exuunt. et
induuie. quas induuntur. Pingues quas de
de medulla hominis mortuum que in spina. et ser
pentes creari. Quem ouidius in metamorphosis
libris commemorat dicens. Sunt quoque clausso
pyrrhena est spina sepulcro: nutriant credat
humanas angue medullas. Quod si credit:
merito euenit ut sicut per serpentem mors hominis
intrauit hominem mortis serpens.

Terminus est animal quod plerumque de carne
uel de ligno. uel de quacumque re ter
rena sui ullo incubitu gignitur. hic
non nunquam de ouis nascuntur. sicut sequitur.
Sunt autem omnes aut ire. aut aque. aut ae
ris. aut carnium. aut fructuum. aut ligno
rum. aut uestimentorum. Franca summi aeris ab aeris
nuncupatio cognominata quemquo corpo
lingua fila deducunt. et tele semper intexta. nu
quam desinunt laborare. pretium sustinens in sua

Digitized by Google Original from THE OHIO STATE UNIVERSITY

arce dispendū. Multiples terrenā ex multa
rudie pedū uocatus. q. ptractus i globū ur
nas amplificat. Sanguisuga. uermis
aquatilis. ducta qd sanguinem sugit. potan
tibus infichat. Cumq illabrū fauciby. ul
ubi adhesert. sanguinē hauriūt. Et cū mul
to cruore maduerit. euomit qd hauriūt. ut
recentiorem denuo suggat. Scorpio. uer
mis terrenus q. pedū ūmbis ascribit. nō serpen
tibus aial armatū aculeo. a ex eo grece uoca
tū. qd caudā figat. a arruato uulnere desi
dat. pnū autē scorpionis est. qd manū pal
mā nō ferit. Bombyx fronchū ūmis
ex cuius textura bombicinū efficit. Appella
tus autē hoc nōie ab eo qd euacuet. dū fila
gerat. a ex solus in eo remanet. Eruca
fronchū ūmis i olere. uel pampino suo olu
tū ab erodendo ducta. de qua memini plau
tus. Imitatus neqin bestiā a maleficam
pampinū suo luctā implicat se. idem nec
aduolat. ut locusta huic illucq dissiperes
sem pasta dimittit. sp pmanet pituris
frugibus. a tardo lapsu. a pigis moribus um
bra efficit. Teredo nas greci uocāt. lig
noq ūmis. qd terendo edunt. hos nos ta
mites dicimus. Ita. n. apud latinos ligni
ūmes uocant. qs tempore ōpprimo se
arbores gignūt. Sinea uestimentoq ūmis
ducta qd tenet. a eo usq insedat. quo ero
dat. vñ a pimax qd in eandē rem urge
at. Vermes carnū. eni gramus. lum
bricus. ascaride. coste. pediculi. pulices.
lendes. tarmi. nisi. usia. cimex. Enigra
mus. uermis capitis uocatus. Lumbi
cus. ūmis intestinarū dēs. q. lūbricus. qz
labit. ul qd in lumbis fit. Pediculi. uer
mes carnis a pedibus dī. vñ a pediculosi
dīr. quibus pediculi i eqpore feruescunt.
Pulices ūo uocan tur. qd ex pulue ma
gis mutantur. Carnis. ūmis est lar
di. Cimex ūmis est carnis uocatus. eo qd
hereat i auribus canū. Cenos. n. grece. ca
nis est. Usia ūmis pria est appellata. qz urit.
Nam ubi momordit. adeo locus arder. ut
ubi uesice fiāt. Tiner de simili ūmis. cui
dā herbe uocatus. cui fetorem lit. qz aut uer
mis i carne putrida nascit. Sinea. i uesti
mētis. Eruca. i olere. Teredo. i ligno. Tarmis
i lardo. Vermis nō ut serpēs aprīs passibus
uel squamarū mitibus repit. qz nō est illis
spine rigor. ut colubri. sz mitiores corpo
ris sui partes gradatim porrigēdo. a tractas
a trahendo pertractas. mot ecplicat. sicq a
gitatus plabit.

Pisces dī.
vnde a pi
scis a piscendo salices. Reptilia a
deo dicunt hoc q natant. eo qd reptando ha
beāt spem a natura. Quinus se i profundū
iugant. cū in natando repit. vñ a dauid
ait. Hic mare magnū a spacōsū manibus. il
lic reptilia quoq nō est numerus. Amphibia
a fit quedā gēia piscū dīa qd ambulando
i terra usū a natando i aqs offin hēant. Am
phi. n. grece. latine utrūq dī. i. qz in aqua
q i terra uiuit. ut phce coccodrilli. hippotami.
hoc est equi fluuiales.

Est bestia i mari que grece apud
delone dī. latine uo apud testu
do. Cete i ducta. ob i manitate
corpis. Est. n. ingens sū. ille q excepit ionā.
Cui alius tante magnitudis fuit. ut pu
tarēt infernū. Dicente ip ona. Exaudiuit
me de uentre inferi. hec i medio pelagi ele
uat dorsū suū sū undas maris. cūq stat i
uno loco. quandusq de sabulo maris agi
tato planities fiat. uirgultaq crescāt ibi.
Quare nauigantes insulā ē putantes.
applicāt naues. deinde focos s faciunt. sz
illa senticēs ardorē igni. subito se in aqm
mergit. a naues secū i profundo trahit. Sic il
li pecunē qui in mar dulo aīo sūt. a igno
rāt dialoli hostiuas. spem suā in eum po
nētes atq sius opibus se obligātes. simul

Digitized by Google Original from THE OHIO STATE UNIVERSITY

mergunt cū illo in chemmā ignis. Natura belu
e est talis. qui cū eiunt: aperit os suū. et odorem ei
dā bene redolentē exalat de qre ci. Cui dulce
dinē ut senciūt minores pisces: 2gregāt se i
qre ci. Cū uo senserit os suū ē repletū: subito
claudit os suū. et ēsīgnunt eos. Sic pacien
tur illi q̄ sūt mortui fidei. adhuc uoluptatib;
et lenonum ad escā. q. q̄b; dā odorib; abstrahen
tur a diabolo.

Balene aut sūt in mense magnitu
dinis bestie. ab emittendo et fundē
do aq̄s uocate. Ceti. u. bestiis mari
alcius iacunt undas. Balen grece: latine
q̄. Masculus balene est minusculus. corpu con
prere hec bestia perhibetur.

Est bestia in mari que dr̄ serra. pennas
hēns in manes. Hec cū uiderit nauē
i pelago. uehificantē. elevat pēnas
suas sr̄ aq̄in. et tendit uehificare. 2ē nauem
stadius. xxx. uel. xl. et nō sustinēs laborem defi
et deponēs pēnas ad se attrahit eas. Unde uo
maris iā lassā reportant eā ad locū suū pfun
dum. Hec bestia figurā hīt hui sēli. Nauis
uo: nusq; hīt exemplū. q̄ sine periculo et nau
fragio fidei insiterē. p medias huī mundi p
cellas et tempestates. Serra uo et bestia illa q̄
nō ualent uehificare cū naui: figurā gerit
illoq̄ q̄ in mō cepēt bonis opib; insistere.
Postea uo nō pmanētes i ecl: uenit sūt diuisis
uocq; gēib; q̄ illos tanq̄in fluctuātes ma
ris unde nāgūt usq; ad inferos. Non. u. mu
rentib; 2 pleuerānib; pmittitur.

Delphines cū hīt nomē uel uocabulū
q̄ uocis hōm seqūt. uel q̄ ad sōm
phoniā gregatim 2uenīt. Nuch
i mari uelaci ūtus. Nā plerūq; naues salū
tes cū inuolāt. q̄n aut pluēūt i fluctib; un
darū se in ohlīq; saltū pr̄pun ferēt: tempesta
tes significare uidentur. Hyēme simones no
minant. Est et delphinū genus i mo flu
uīne dr̄ o serrato. qui occidūtos tenera
uentrum secantes interimunt.

Quam marinā q̄ uocant uulgo sculh. q
dū estā quer̄t. more suis: tā sub
aq̄ fodīt. Circa guttur. u. hīt
quasi offū. et in rostrū arenis immergāt: pastū
nō collīgūt. Gladius dr̄ ob hoc q̄d rostro i
curuato sit obij naues pfossas mergit.
Serra nūq̄ quia: q̄ serratā cristā hīt. et sīb
ter natās naues secat. Scorpio dr̄: qua
lectū dū manu tollūt. tradūt decē canes
cū manipulo alligatis omnes q̄ibi sunt
scorpiones ad eundē locū congregant.

Quod pullus a corpore colore ductus.
Gignūt in mulo flumīe aīal q̄drū
pes i ripa et aq̄ ualens. longitudīe
plurimūq; xx. cubitorū. dentū et unguū
i manutate armatū. Tantaq; cutis duri
cia: ut q̄ minus forcēū ictus lapidū tergo
repulsat nō nocet. Nocte i aquis due i hu
mo quiescit. Qua i ripa fouet masculus.
et femine uices seruāt. Hūc pisces quēdā
serratā hītes cristā: ceīa uentrū desecā
tes mūmūt. Lupū aurichalcī appellant pis
cē in capturā ingenosū. Dentiq; retis certi
dat: ferē hyenas arare cauda. atq; ita 2ditū
insinuat retis. Mullus uocatus: q̄d mollis sit
atq; tenerrimū. cui alo tradūt libidinem mul
tere oculoq; acem habetare. hōies uo illū se
pe pasti: olent. Si mullus i uino fūrit ne
cat. Hyn q̄ inde biberīt tedīū unum hīnt. Mu
gil nomē hīt: q̄d sit multū agilis. Nā ubi
diuīnitas senserit piscatorū insidias: con
festim repetū rediēs ita cōsilio retis. ut
uolare piscem undas. Immūnī uatq; us.
munīa gēia pisciū. In oua gēnāt ut
uam mancipes. q̄s uocant uuas. et aquis
fouenda 2mittūt. Aqua ḡ aīat. et creat et
adhuc mādat illaus tanq̄in legis pretue
munē exequūt blanda quedā mat aīa nu
um. In unios ferus edūt. de suo corpe
ut rete ingentes. delphines et fore alia atq;
cēta hīt. q̄ cū edīdērīt partus si q̄d foras in
sidiarū fīrmisq; pensēnt. ēa catulos suos

spualit.

spualit.

Digitized by Google Original from THE OHIO STATE UNIVERSITY

ũq̃ in moluri. quo tueant̃ eos. uel rẽñe eratus
pauorẽ manuo affectu 2p̃mant aperire ora.
⁊ ĩnoruo partus suos dente suspendere. Int̃
no q̃ rerum corpe ⁊ genitali ferunt̃ alueo ab
scondẽ. Quis humanũ affectus hunc piscũ
pietatẽ possit mutare: Osculo nob̃ sauc
tam fũt illis nõ sanus est aperire uiscera. na
tosq̃ rerum. ac reuocare integros. atq̃ uere
fotu quodã fun calorus aĩare. ⁊ spũ adolere
suo. duosq̃ ĩ corpe uno uiue donec aut se
curitatẽ deferant. aut corpis sui obiectu
natos suos defendãt a periculis. Quis hec
undes ⁊ si possit optinere. nõ tamen piscũ pie
tatem credat. Quis nõ miret ⁊ stupeat ut seruet
natuñ ĩ piscib̃: qd̃ nõ seruat ĩ hõib̃: plerq̃
ĩ suspitẽ nouercalib̃: odns appetit: suos co
ederẽt filios. Alu ĩ fame ut legũt̃ partus
p̃pos comederẽt. Humanus pignoribus mater
sepulchr̃ fra est. piscũ pli uiscerus parẽtis
sicẽ iniurus. Vallo quodã uiuiq̃ uiscerũ
pignora ĩoffensa 2seruat. Dnũsa g̃ piscũ
genia: dnũsos usus hũt. Alu oua genant. Alu
uuos ⁊ formatos parũt ferus. Et qui oua
genant: nõ indos recũt ut aues. nõ dnũm
fotus laborem inducũt nõ cũ molestia sui
nutriant. Cendit ouũ qd̃ aq̃ gremio quodã
nature sue q. mag̃ blanda suscepit ⁊ aĩal
celeri fotu reddidit. Continuo. n. tactu pa
rentis aĩatũ ouũ cendit ⁊ piscis erunt. Tũ
denũ q̃ in pura ⁊ ĩuiolata successio: ut nll̃s
alteri ẽ suo genũ miscerat. Nesciũt. n. alieno
rũ piscũ adulterina 2tagia: sicut ea que
cerunt. Alinq̃ equarũq̃ mt̃ se genia: mag
na aura hõm p̃ferẽt. ul̃ rursus cũ eĩs afine
miscerẽt. que fũt uere adulterina nature.
Nã unq̃ mai est qd̃ ĩ nature colluuione 2
mutũ. q̃ in qd̃ in pone iniuria. Et olõ is
ta pruas utq̃ res adulterinum mentalis ⁊ il
lud aĩal p̃ofinis pruas qd̃ adulterinũ: quã
qd̃ uerũ est. p̃ genia aliena 2fundis. dnũsa
q̃ misces semina ⁊ ad uentros conf̃ plinq̃
cogis multos ⁊ hec industria uocas. hec q̃

Spualiter:

Spualiter:

de bonib̃ fauce nõ potes. ut dnũsi genus 2mixto
fetũ possit excludere tollis hominũ qd̃ nat̃ est.
⁊ iuuenũ de uiro eruis. abscisaq̃ corpis parte
secũ necas. spadonẽ efficis ut qd̃ nega aut na
tura ĩ homib̃: impleret audacia. Q̃in bona
aut̃ mat̃ sit: hinc 2sidera. Tu homo aliuca
cõnes deuisti patrũ in filios. sepulcres. alia of
fensas. disce q̃ sit parentis ⁊ filiq̃ necessitudo.
Vnde pisces sũ aq̃ nõ queunt. nec a sue paren
tis 2loco separi. neq̃ a sue alitrus iniuriis dis
cerni ⁊ fit hoc natura quodã. ut separi mori
antẽ illico. Quid aut de dentis tate dicã dentu
um. Nõ. n. ut oues aut boues et una parte den
tes hũt. s. uiq̃ pars armata est dentib̃: q̃ maq̃
sũt ut si duoã ab̃ usarẽt ⁊ nõ ato ñ sinuitẽt.
aquarũ alluuione de dentib̃: cor esca possit au
ferri. ac dilui. Ioco acutos ut densos hũt den
tes: ut ato mordant. ato 2ficãt ab̃ ⁊ ut fac
le ⁊ sũ aliq̃ ĩnora ⁊ dilacẽ ñ sinuitãt. Denq̃
nõ rumpũt. Solus tũ scarus ruminare pre
hibẽt ut ferũt. Quib̃ aut eueniũt aut usiq̃
sunt aut studiũ ẽplendere. Sane nec tpia fu
is potentie euasere uolentia. ⁊ auaritie po
tentorem subiectũ. ubiq̃ inferiores sũt. q̃
q̃sq̃ infirmior eo ĩde petet. Et plerq̃ quod
herbis pascunt̃ ac minutis animib̃: Sunt tũ
q̃ minuẽ se deuorent ⁊ sua carne pascantur.
Minor apud illos esca maiorus est. Et rurs̃
tpe maior a ualiciore minuit. Et fit esca alte
rius: alterũ predator. Itaq̃ usu uenit. ut cũ
tpe aliũ deuorant̃ ab alio deuorẽt. Et ĩ unũ
uentrẽ uidq̃ 2uertat cũ deuorator. p̃ deuo
ratus. Itaq̃ simul ĩ uno uiscẽ ĩde p̃ducte
q̃ 2loquũ. Et tpis sponte forte hec accidũt ĩ Spua
iuria sicẽ in nobis nõ ex natura cepit. Et
aua rica. aut q̃ ad usũ hominũ dati sunt.
ĩ signũ q̃ tũ sũt. ut ĩ his nũq̃ mor uina
uderem̃ ⁊ eor cauerem̃ exempla. ne quis
pcor inferiorem iniuaderet. datur̃ in se pte
cori exemplũ iniurie. Itaq̃ q̃ aliũ ledit
s laqueũ parat ĩ quẽ tpe mandat. Et tu pis
cis es q̃ uiscera ĩuadis aliena. q̃ deingis

Digitized by Google Original from THE OHIO STATE UNIVERSITY

infirmū. q̃ ordinatē pseqnt̃s usq̃ in pfundū.
Cauē ne dū illū pseqnt̃s: fodas ꝓ̃ in ualid
orem. ꝯ deducat te ī alienas insidias: q̃ tuas
uitat. pulsq̃ tuā expectet cruīpnā: q̃ te pscēn
te ꝯ̃ tam reformidabit. Scarus dr̃: eo quod
ecā solus ruminare phibet. Denq̃ alii pis
ces nō ruminātur. Tradūt aut̃ hūc ingem
osū ē. Namq̃ inclusū nasis nō fronte ir
rumpit. n̄ infestis unguibus caput inserere
ꝯ̃ auīū caude utilis: cres̄ lacrare fores. atq̃
ita retro sū reducē quē luctatū ē si fortē es
cā uidēat. apprensa mordens caudā ad
uiuat insus erumpens. Echenais ꝯ̃ sem
pedalis piculus nomī sumpsit. qd̃ nauem
adhrendo teneat. ruant licet uenti seu
aut̃q̃ pelle. Nauis n̄ q. radicata ī mari
stare indē. nec moueri potest. nō retinēdo
hec facit. ꝯ̃ nimū adherendo. hūc latum mora
appellant. eo qd̃ cogat stare naugia. Angui
le simulando anguis nomī dedit. Quo eius
ex humo. vīn ꝯ̃ qn̄ capit̃ adeo lens est. ut qnto
fortē pressēris: tanto ad̄ elabit̃. Herūt aut̃
oueni flumū gangen: anguillas trigenis
pedib̄ gignere. Anguille uimo necate qui
ex eo biberint tedū uim hīnt. Murena
greca murnā uocāt eo qd̃ 2plicat se ī circu
los. Hanc fum̄ni sexus tūn ē tradunt ꝯ
2pere a serpente: ob id a piscatoribus tanq̃m
a serpente fibulo cruciat̃. ꝯ capit̃. Scu autem
fustis difficulter intimū ferula protinus.
Iam hēc ī cauda certū est. Nā capite pulso:
uix eā intimi caudā statim exanimari.
Doiuppus. ꝯ multiples plīmos nec̄ hī. Iste
ingemosus hamū appetens. brachiis con
plectit̃ in recessu. n̄ prius dimittit̃. qm̄ esca
circū rodēdo. Coqredo uocata: eo qd̃ corpus
corpore fagat: si eā q̃sq̃ uiuentē tangat.
Narrat plinū solis ex indico mari coqredo ꝯ
pul. ꝯ longitudo. xl'. si hasta aut̃ ūga at
tingat: qm̄ uis pualidos lacertos corpore
qm̄ lubet ad arcū ueloces alligare pedes.
Canta. ꝯ. uisci est. ut ꝯ̃ aura corpis sun af
ficiat membr̄. Cancer q̃ albi gra prestigias
struit. Nāq̃ ꝯ̃ ꝯ̃ ostreo delectat̃. ꝯ carnes
ei̇ epulū s̄ q̃rit. ꝯ̃ q̃ ut appetēs albi: ita p
spicēs est piculi. qm̄ cū difficilis est uena
tio. tūc piculosa. difficilis: q̃ restis uali
diorib̄ esca mūor̄ includit̃. Nam uelud
muris q̃b̄dā mollicem carnis sceptri
impialis mūnes natura munit̃. qm̄
medio testarū quedā simu 2cauo nutrit̃
ac fouet. ꝯ. q. ī quadā ualle diffundit̃.
Et ideo cassa oia temptamēta sūt cant̃. q̃ a
pire clausū ostreū illa ui potest. ꝯ piculosū est
si chelā cū includat. ad argumēta 2fugit. ꝯ insi
dias noua fraude molit̃. Itaq̃ q̃ oia grēa delec
tacōe mulcent̃. explorat si qn̄ ostreū remotis
ī locis ab oīm uento 2t̃ solis radios diuitiū
illō suū apiat. ꝯ reserat clausta testarū. ut li
bero aere inscens suū uoluptatē qn̄dā capiat.
ꝯ tūc clanculo calculū immittēs. impedit 2clu
sionē ostrei. ac si apta clausta repēs. tuto
inserit chelas. inseriq̃ intima depascit̃. Si
gnōes uiōsi sūt. q̃ cancer usū ī alienē usum
arcū sarpōis intrēpit. ꝯ infirmitatē ꝯ̃ ūtu
tuis lustu quedā fustibus fraudolū nec
rūt. ꝯ alterī pascunt̃ cruīpna. Qui aut̃ pis
esto ꝯtentus. ꝯ alienā rē dampna nō pascant̃.
Lon̄ ulx est sumplicitas innocētie. sua bōa
hīns insidiari nēlit alienis. nec auaritie fa
ulx: ꝯ ardescit: cui lucrū oīne ad utilitē
dispendū est. ad cupiditatē incendium.
Et beata ideo est si bona sua nosūt cū ueri
tate pauptas: ꝯ oīnib̄ ꝑferenda chrisauri
q̃ melius est exiguū cū deo ꝯmore q̃m thesauri
magni sū timore. Cycluq̃ est. ꝯ. hospitalitas
in olenib̄ cū gra. q̃m in uitulor̄ pingui ꝑpan
cio cū discordia. Vtrām g̃ ingenio ad querē
dū gram ꝯ salutē tuendā. nō ad alienam
arcū sertendā immoenuā. Licet nobis sum ceren
plus maritimis ad pfectū ñre salutis. nō ad a
lienē periculum.

Quī aīal exiguū. uile ac despectabi
le. ꝯ̃ tum̄ū loquēq̃ plerūq̃ inde

Spualiter

Digitized by Google Original from THE OHIO STATE UNIVERSITY

future tempestatis aut cuiquilibet ventis
solet esse naugantibus. Denique cum procellam venturam
presenserit calculum ualidum arripit eumque
uelut saburram uehit. Et tanquam in anchora am
trahit. Ne ceruicem fluctibus fractam non suis se
liberat uentis. Et alieno stabilit et regit pon
dere. Quo modo nauta uehit signum fu
ture pturbationis capessit. Is prauerit. ne
cessitatem uentorum impetus inuenit. Qui
matrem manu. quasi astrologus. quae caldeus potest
siderum cursus. sic et ceteri motus. et signa apprehendit. Quo magis mouetur. Quo dor
mit. Quos eis fuerit tempus impresa augu
rium. Sepe hominis affectionem aeris uidet. et se
pe fallunt. quod plerique ea sunt tempestate dis
cernant. Cetus non fallit. Et hominum sua
neque quam signa preferunt. unde erigu
aliquantula sacerdotia ut futura prouideat.
quod magis in eo nichil est. quam tantum hic p
denuntiat. Crede quod per indulgentiam dominum rerum
omnium. Hic quoque presaga humanum accepit.
Et enim si fenum deus sic uestit ut uiuentium
si pascat uolatilia. si parat corpus escam.
Pulli enim eorum ad dominum clamant. et si uiuentibus
dedit tegumen sapiam. si aranea am
que tam subtilitate decorat laqueos cassis sus
pendit in foribus. sapiae non relinquit immuni
tatem equo dedit. et solum de ceruice eius fo
rmidine. ut exultet in caprisa. cornuum regibus
arridet. Odorem belli eminus cognouit sono
tubae. Si hec irrationabilia plaeque alia in sensibu
lia. ut fenum. ut lilia. repleuit fuit dispositio
ne sapiae quod dubitant quod in eis minus ratio
nem illorum gratiam presaga. Nichil enim iteplorati
nichil dissimulatum relinquit. Omnia uidet
quae pascat omnia. omnia replet sapia quae omnia sa
pientia fecit. ut scriptum est. Et ideo si ecclesi
nam instructionis fuit exorte non prouisit. si eum
siderat et futuroque iforiat mirabilis tua
non considerat. Immo uero considerat. sic testat
eius diuina sapia dicens. Si respiat uolatu
lia. si pascat illa. Nonne uos plures estis il

lis. Si fenum agri quod hodie est et cras in ignem
mittitur. deus sic uestit. quanto magis uos min
imi fidei.

Conche et cocleae ex
hac causa uocantur quae deficiente lu
na cauantur. id est euacuantur. Omnium
claudunt animalium marium atque animalium. mare
mento lunae menbranum crescit. defectu e
uacuantur. Luna enim augmentum fuit. auget
hunque. Cum uero in defectu uenit. hunque es
minuunt. Hoc physica dicitur. Conche autem
prime positionis nomen. Cocleae uero per diminu
tionem quae aculae. Concharum genera multa sunt
unde dicimus margaritum fere quae cocleae dicuntur. in
quarum carne preciosus calculus solidatur. de quo
tractatur hic quod de animalium sapiente naturis.
eo quod naturalis temporis litteram appetant et ce
lestis uere margaritam aspiunt. dum et cocleae

Murica cocleae est. nominantur
marini. dicta ab acuminis et asperita
te quae alio nomine aculum nominat.
Ipse quod carnosa ferro lacinias purpureis co
loribus emittat. Ex quibus purpura tingitur.
Et inde ostrum appellatur. quod ex tinctura ex
teste hunque eluit. Canaos dicunt uocati
ri. quae sunt circa litteras. in murica ostreis
animalia. Eorum in carnibus unguit muro igeniosa
Nam quae ualida testa eis aperire non potest. ex
plorat cum ostrea claustra testarum aperit. tunc
cancer latenti lapillum mittit. atque impedi
ta exclusione ostreae carnes erodit. Tractat
in quidem decem canis cum omni manipulo alli
gatus. omnes quibus sunt scorpiones ad eum
locum conturos. Duo autem genera cancrorum.
fluuiales et marinum. fuit marinum.

Ostrea dicta est a testa quae molliores inte
riores carnis munit. Musculi sunt
cocleae a quorum lacte apparuit ostreae
et dicti musculi: quasi masculi.

Testudo: dicitur. eo quod tegumine teste
sit coopertus in carnere modi. Sunt
autem quatuor genera. terrestris. ma
rinum. fluuiale. id est iceno et paludibus unde

Spualiter.

Digitized by Google Original from THE OHIO STATE UNIVERSITY

res. Quartū genus: fluuiales. que multa aq
uarum. Tradūt aliq qd̄ mirabile est. tar
dus ire naugia. testudīs pedē dextrū ue
ane. a granitate eo qd̄ hirundi
tera genitales strepūt paludes.
a sonos uocis mpectunt clamoru
b; reddunt. Et quibus quedā aiūtur dūr. q
dam palustres. quedā rubre. ob id qd̄ m uep
b; uuūt. gūtiores cetis. Alie calamites
uocant. qūm int arundines fructices q uuūt.
mmene omnium a uiridissime. Mutea sū
uice sūt. Egredule rane paruule m sicco.
ul agris morantes. dn̄a nūa pere. Ne
gant quidā canes latre. qbz ī offarana
tura sūt data. Animaliū omnium ī aq
uiuentū nōia centū. xl. nij. Plinī aut du
ntsa m generib; beluarū. serpentū. 2nu
mū tre a aque. Cancrorū. Concharū. locusta
rū. pelidorū. popillorū. solearū. lacertorū. ut
huligo. a hinc similia.

Qur mūdus militat sū uana gloria.
Cui prosperitas est transitoria.
Cum eo labitur eius potentia.
Quam uasa figuli que sūt fragilia
Plus crede litteris scriptis m glacie.
Quā mūdi fragilis uane fallacie.
Fallax m primus uirtutis spere.
Quis umq̄m habuit tempō fiducie.
Credendū magis est auris fallacibz.
Quā mundi miseri prosperitatibz.
Falsus m somptus ac uanitatibz.
Falsus m studiis a uoluptatibz.
Dic ubi salamon olim tā nobilis.
Vel sampson ubi est dux mirabilis.
Vel pulcher absolon multu mirabilis.
Vel dulcis ionathas multū amabilis.
Quo cesar abiit celsus imperio.
Vel dives splendido totus in pandio.
Dic ubi tullius clarus eloquio.
Vel aristoteles sūmus ingenio.
Tot clari proceres tot retro sparta.
Tot tuta presulū tot regū forma.
Tot mūdi pncipes tanta potentia.
In ictu oculi claudunt omnia.
Quā breue festū est hec mūdi gaudia.
Vt umbra hominis sūt ei gloria.
Quin semp subtrahūt eterna premia.
Et ducūt hōiem ad tuta demia.
O esca ūmum o massa pulueris.
O ro o uanitas cur sic extolleris.
Ignoras penitus utrū eras uiueris.
Fac bonū omnibz qm̄ diu poteris.
Hec carnis glia que magipenditur.
Sicuts m litteris fenī flos dicitur.
Vel leue folium qd̄ uento raptum.
Sic uita hominis a luce trahitur.
Nil tuū dicere qd̄ potes perdere.
Quod mūdus tribuit intendit rapere.
Supna cogita cotsit m ethere.
Fac ut q̄ potest mundū contemnere.

Digitized by Google Original from THE OHIO STATE UNIVERSITY

Digitized by Google

Original from
THE OHIO STATE UNIVERSITY

Digitized by Google

Original from
THE OHIO STATE UNIVERSITY

Digitized by Google

Original from
THE OHIO STATE UNIVERSITY

Digitized by Google

Original from
THE OHIO STATE UNIVERSITY

Digitized by Google

Original from
THE OHIO STATE UNIVERSITY

Digitized by Google

Original from
THE OHIO STATE UNIVERSITY

Digitized by Google

Original from
THE OHIO STATE UNIVERSITY

ND 3357
P4 .5

Digitized by Google

Original from
THE OHIO STATE UNIVERSITY

Digitized by Google
Original from
THE OHIO STATE UNIVERSITY